

The BOOK of BOOKS

A TRANSLATION OF
THE NEW TESTAMENT
COMPLETE & UNABRIDGED



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P R E F A C E

This translation from the original Greek of the New Testament has been made to celebrate two events, firstly, the centenary of the *Annotated Paragraph Bible*, published by the Religious Tract Society in 1838, secondly and especially, the fourth centenary of the setting up of the English Bible in the Churches, in accordance with the Royal Injunctions issued by Thomas Cromwell in September, 1538.

The *Annotated Paragraph Bible* was revised and enlarged in 1860 by the painstaking labours of Mr. Joseph Gurney and the representative scholars who helped him. Subsequent editions appeared in 1872, in 1894 and in 1923 ; these have been used as the basis for the arrangement of the text in the present volume ; but the original sectional headings have been altered both in arrangement and in content.

The following principles have been introduced in the hope that they may be helpful to readers: (*a*) Poetry, special quotations, and phrases which are echoes or reproductions of the Old Testament have been printed in italics; the last mentioned will help the reader to appreciate how much of the Old Testament is to be found in the New; (*b*) coinage, weights and measures have in almost every case been given in the original, partly because the current English values tend to perplex rather than help the reader, and partly because it was felt that this would be more suitable for translation into other languages; (*c*) circular brackets have been used to indicate parentheses and words or phrases which are found in some manuscripts but not in others; (*d*) square brackets

have been used to indicate alternative readings or renderings and editorial comment; (e) a brief introduction has been supplied to each book, except in the case of the very short letters which have been grouped together.

These introductions are intended for the benefit of young and uninformed readers; they are not meant for the theologian. Indeed, in the preparation of this work I have had in mind the needs of schools, members of the various Bible-reading fellowships, and those members of the general public whose interest in the New Testament might be secured if it were made more attractive as a book.

It may be regretted by some that the books are placed in the traditional order and not in that in which they were written. Young readers who may not be particularly interested in family trees are recommended to begin reading at the Gospel according to Mark, and to read Matthew's narrative later. If the chronological order had been observed, the General Letter of James and Paul's First Letter to the Thessalonians would be at the beginning of the volume and the Gospels would take a later place.

For the Greek, the Textus Receptus, which formed the basis of the Authorised Version, the texts of Dr. Scholtz and Dr. Griesbach, Westcott and Hort's Greek Testament and the text which appears in the Revised Version, have been used in conjunction. A few suggestions have been adopted from Aramaic sources. Some of the references to Hebrew in the New Testament are really references to Aramaic, which was the language spoken in Palestine in the time of Christ; it had a limited vocabulary, and one word might bear several different meanings.

For example, *It is easier for a camel to go through the eye of a needle* will doubtless be preferred by Eastern readers; but the alternative translation of 'rope' as another meaning of the same Aramaic word which signifies 'camel,' *it is easier for a rope to go through the eye of a needle*, makes a more vivid appeal to the West. Again, in the Parable of the Nobleman's Servants, the close similarity between the Aramaic word for 'province' and that for 'talent' affords the suggestion that the reward given to the servants was in money rather than in territory or the responsibility of government.

Constant reference has also been made to the translations by Wycliffe (1380) and Tyndale (1526), to the versions known as Cranmer (1539) and Geneva (1557), to the Rheims translation (1582), the Authorised (1611) and the Revised (1881) Versions, and the Corrected English New Testament (1905); but chiefly and most particularly to the revised translation of William Tyndale (1534), the outstanding exponent of Anglo-Saxon simplicity of speech in the sixteenth century. It is hoped that the cadence and rhythm of the Authorised Version have not been lost in this new translation; but an attempt has been made to avoid the danger of worshipping sound and form at the expense of meaning.

In aiming at simplicity, it is hoped that greater accuracy has also been gained in many passages. For example, the phrase *publicans and sinners* has been brought nearer to its original reference to those Jewish sub-collectors of Roman taxes, who were hated by their brethren, and to those extreme, abandoned sinners who were regarded as outside the pale. A well-known passage in Hebrews has been made complete by the

supply of the necessary verb at the end of the sentence: *Christ did not glorify himself to be made a high priest; but He who had said to him: Thou art My Son, To-day have I begotten thee, glorified him.* Again, in Matthew, chapter vii, we have the rhetorical device known as chiasmus, which the ordinary translation fails to make clear. I have transposed the lines for the sake of clearness. It is the dogs, not the swine, who turn again and rend those who give them food not meant for dogs; it is the swine who trample the pearls under their feet. In the proper order the first and the last line go together:

*Give not that which is holy unto the dogs,
Neither cast your pearls before swine,
Lest they trample them under their feet;
Lest they turn again and rend you.*

Acknowledgement is gladly made for help received from, and valued criticisms offered by, Sir Arthur Quiller-Couch, the Very Rev. Dr. Inge, Dr. J. Scott-Lidgett, Dr. Sydney M. Berry, Prof. Edgar Dickie, Canon A. C. Deane, Sir Frederick G. Kenyon, His Grace the Archbishop of York, Prof. L. W. Grensted, Prof. C. H. Dodd, Dean Costley White, Dean H. N. Bate, the Dean of St. Paul's, Principal Wheeler Robinson, Dr. A. D. Lindsay, Master of Balliol, Principal Micklem, Principal J. Harry Miller, Principal J. S. Whale, Canon Vernon F. Storr, Dr. C. Ryder Smith, the Dean of Belfast, the Very Rev. Dr. Alington, Prof. J. E. L. Oulton, T.C.D., the Rev. Dr. Maldwyn Hughes, Lady Bates, Mrs. M. Stuart-Fergusson, M.J.I., Miss M. S. West, B.D., Miss K. Henrey, Miss Sara E. Burstall, LL.D., Miss G. E. Hadow, Miss G. Hayward, Sir Robert

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thanked for conferring so rare an honour on their General Secretary as to entrust him with the carrying out of this particular work.

The need for a book of this kind was emphasized by the leading article in a recent issue of the *Times Literary Supplement* on "Re-opening the Bible," in which the writer asked the following questions: "Is it sufficient that the Bible presses should continue to pour forth copies of the Bible in most essentials exactly like the Bibles of the sixteenth or seventeenth centuries? . . . why not many more impressions of single books than are now cheaply available? . . . why not many more popular editions with the paragraphing arranged according to sense and logic? Lastly, why not short prefaces to each book, giving date of authorship so far as it can be ascertained and something about the writer? These things have been done before now . . . but not in enough editions. They do not percolate through to the masses, or to those classrooms where a Bible is often given, as it should be, as a prize. Are the custodians of the Bible really doing their best for its circulation?"

This book is an endeavour to answer, in some degree, these reasonable questions. It is sent forth with the earnest wish that it may succeed in attracting many new readers, particularly among the young, so that they may begin to experience the joy of communion with God by means of the revelation made through His Son.

R. MERCER WILSON,
General Secretary,

The United Society for Christian Literature.

1st Sept., 1938.

THE GOSPEL

INTRODUCTION

The Saxon word "godspell" is a translation of the Greek word for "good news." Primarily it signified the message of God's love to men; but later the term was applied to the inspired books which contain this message. There is only one Gospel, but there are four different accounts or memoirs of the Christ, of which St. Matthew's comes first in the traditional order, though not first in the order of time. The account given by St. Mark is regarded as the earliest of the four.

Every reader will be struck by the likeness between the first three, and the marked difference between them and the fourth, which is much later. The first three, known as the Synoptics because they give the course of events from the same viewpoint—the historical, may be dated A.D. 65–80, and must have been in circulation in the churches within the lifetime of some who had witnessed the chief events in the story.

Further study suggests that St. Matthew and St. Luke must have used St. Mark's account as one of their sources of information. In addition, St. Matthew used "The Logia" or sayings of Matthew. This was an early collection of the sayings of Christ, written in Aramaic. Papias, writing c. 120, says of this: "Matthew composed the oracles in the Hebrew [i.e. Aramaic] language." This lost document, the full contents of which cannot be determined, is sometimes called Q. Probably most of it is included in our first Gospel.

Possibly St. Matthew also used some of the fragmentary accounts to which St. Luke refers in his preface. Certainly as a Jew he made good use of the Old Testament, showing Jesus to be the Messiah, to whom the types and prophecies pointed. Jesus is the Son of Man; and along with Messiahship goes the idea of royal dignity—from the visit of the Magi to the inscription over the Cross.

ACCORDING TO MATTHEW

THE ROYAL GENEALOGY OF JESUS CHRIST

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezrom; and Hezrom begat Aram; and Aram begat Amminadab; and Amminadab begat Nashon; and Nashon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.

And David the king begat Solomon of her that had been the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; and Josiah begat Jechoniah and his brethren, about the time they were carried away to Babylon.

And after they were brought to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Zadok; and Zadok begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham to David are four-

teen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon to Christ are fourteen generations.

THE DIVINE ORIGIN AND THE BIRTH OF JESUS

Now the birth of Jesus Christ was in this way: When his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and yet not willing to make her a public example, was thinking of putting her away privately. But while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying: Joseph, thou son of David, fear not to take to thee Mary thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken by the Lord through the prophet, saying:

*Behold, a virgin shall be with child,
And shall bring forth a son,
And they shall call his name Emmanuel;*

which being interpreted is, God with us.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took to him his wife; and knew her not till she had brought forth her firstborn son; and he called his name JESUS.

VISIT OF THE MAGI; FLIGHT INTO EGYPT

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying: Where is he that is:

born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes [religious teachers] of the people together, he demanded of them where Christ should be born. And they said to him: In Bethlehem of Judæa; for thus it is written by the prophet:

*And thou Bethlehem, in the land of Judah,
Art not the least among the princes of Judah;
For out of thee shall come a Governor,
Who shall rule My people Israel.*

Then Herod, when he had secretly called the wise men, learned from them exactly what time the star appeared. And he sent them to Bethlehem, and said: Go and search carefully concerning the child; and when you have found him, bring me word again, that I may come and worship him also. When they had heard the king they departed; and, lo, the star which they saw in the east went before them till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they had come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented to him gifts; gold, and frankincense, and myrrh. And being warned by God in a dream that they should not return to Herod, they departed into their own country another way.

And when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying: Arise, and take the young child and his mother, and flee into Egypt, and remain there until I bring thee word; for Herod will

seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet: *Out of Egypt have I called my son.*

THE MASSACRE AT BETHLEHEM; JOSEPH AND MARY AT
NAZARETH

Then Herod, when he saw that he was mocked by the wise men, was exceeding wroth, and sent forth and slew all the male children that were in Bethlehem and the surrounding district, from two years old and under, according to the time which he had carefully learned from the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying:

*In Rama was there a voice heard,
Lamentation and weeping and great mourning,
Rachel weeping for her children,
And would not be comforted, because they are not.*

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying: Arise, and take the young child and his mother, and go into the land of Israel; for they are dead who sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was king over Judæa instead of his father Herod, he was afraid to go thither; notwithstanding, being warned by God in a dream, he turned aside into the region of Galilee; and he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets: *He shall be called a Nazarene.*

THE MINISTRY OF JOHN THE BAPTIST, THE FORERUNNER

In those days came John the Baptist, preaching in the wilderness of Judæa and saying: Repent; for the kingdom of heaven is at hand. For this is he who was spoken of by the prophet Isaiah, saying:

*The voice of one crying in the wilderness,
Prepare you the way of the Lord,
Make his paths straight.*

And the same John had his raiment of camel's hair, and a leather girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem and all Judæa, and all the region round about the Jordan, and were baptized by him in the Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to be baptized, he said to them: You offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance; and think not to say within yourselves: We have Abraham as our father; for I say to you that God is able of these stones to raise up children to Abraham. And even now the axe is laid at the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance, but he who comes after me is mightier than I, whose sandals I am not fit to carry; he shall baptize you with the Holy Spirit and with fire; whose fan is in his hand, and he will thoroughly cleanse his threshing-floor, and gather his wheat into the barn; but the chaff he will burn up with unquenchable fire.

THE BAPTISM AND TEMPTATION OF JESUS

Then came Jesus from Galilee to the Jordan to

John, to be baptized by him. But John forbade him, saying: I have need to be baptized by thee, and comest thou to me? And Jesus answering said: Let it be so now; for thus it becomes us to fulfil all righteousness. Then he let it be. And Jesus, when he was baptized, came straight out of the water; and, lo, the heavens were opened to him, and he saw the Spirit of God descending like a dove and lighting upon him; and lo, a voice from heaven which said: *This is my beloved Son, in whom I am well pleased.*

Then was Jesus led up by the Spirit into the wilderness to be tempted by the devil. And when he had fasted forty days and forty nights, he afterwards hungered. And when the tempter came to him, he said: If thou be the Son of God, command that these stones become bread. But he answered and said: It is written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

Then the devil took him up into the holy city, and set him on a pinnacle of the temple, and said to him: If thou be the son of God, cast thyself down; for it is written,

*He shall give His angels charge concerning thee;
And in their hands they shall bear thee up,
Lest at any time thou dash thy foot against a stone.*

Jesus said to him: Again it is written, *Thou shalt not tempt the Lord thy God.*

Again, the devil took him up an exceedingly high mountain, and showed him all the kingdoms of the world, and the glory of them, and said to him: All these things will I give thee, if thou wilt fall down and worship me. Then Jesus said to him: Get thee hence,

Satan; for it is written, *Thou shalt worship the Lord thy God, and Him only shalt thou serve.* Then the devil left him; and, behold, angels came and ministered to him.

JESUS BEGINS HIS MINISTRY IN GALILEE AND CALLS
HIS FIRST DISCIPLES

Now when Jesus had heard that John was cast into prison, he withdrew into Galilee. And leaving Nazareth, he came and dwelt in Capernaum, which is by the lake, in the borders of Zebulon and Naphthali; that it might be fulfilled which was spoken by Isaiah the prophet, saying:

*The land of Zebulon, and the land of Naphthali,
The way to the sea, across the Jordan,
Galilee of the Gentiles;
The people who sat in darkness saw great light;
And to them who sat in the region and shadow of death
To them did light spring up.*

From that time Jesus began to preach and to say: Repent, for the kingdom of heaven is at hand.

And Jesus, walking by the Sea of Galilee, saw two brothers, Simon, called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them: Follow me, and I will make you fishers of men. And they straightway left their nets and followed him. And going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they straightway left the ship and their father and followed him.

And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease

among the people. And his fame went throughout all Syria; and they brought to him all sick people who were afflicted by various diseases and torments, by demons, by epilepsy, by paralysis; and he healed them. And there followed him a great number of people from Galilee and from Decapolis and from Jerusalem and from Judæa and from across the Jordan.

THE SERMON ON THE MOUNT

When he saw the people, he went up the mountain; and when he sat down, his disciples came to him; and he opened his mouth and taught them, saying:

*Blessed are the poor in spirit:
For theirs is the kingdom of heaven.*

*Blessed are they who mourn:
For they shall be comforted.*

*Blessed are the meek:
For they shall inherit the earth.*

*Blessed are they who hunger and thirst after righteousness:
For they shall be filled.*

*Blessed are the merciful:
For they shall obtain mercy.*

*Blessed are the pure in heart:
For they shall see God.*

*Blessed are the peacemakers:
For they shall be called the children of God.*

*Blessed are they who are persecuted for righteousness' sake:
For theirs is the kingdom of heaven.*

Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so they persecuted the prophets who were before you.

You are the salt of the earth; but if the salt have lost its savour, what shall be salted therewith? it is thenceforth good for nothing, but to be cast out and trodden under foot of man. You are the light of the world. A city set on a hill cannot be hidden. Neither do men light a lamp and put it under a basket-measure, but on the lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil. For verily I say to you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say to you: Except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall by no means enter into the kingdom of heaven.

You have heard that it was said to them of old time: *Thou shalt not kill*; and whoever shall kill shall be in danger of the judgement. But I say to you: Whoever is angry with his brother (without a cause) shall be in danger of the judgement; and whoever shall say to his brother: Raca! [expressing contempt] shall be in danger

of the Council; but whoever shall say: Moreh! [expressing a curse] shall be in danger of hell fire. Therefore if thou art offering thy gift at the altar, and dost remember that thy brother has something against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say to thee: Thou shalt by no means come out thence, till thou hast paid the last quadrans [the fourth part of an assarius].

You have heard that it was said to them of old time: *Thou shalt not commit adultery*. But I say to you: Every one who looks on a woman to lust after her has already committed adultery with her in his heart. And if thy right eye offend [ensnare] thee, pluck it out, and cast it from thee; for it is better for thee that one of thy members should perish than that thy whole body should be cast into hell [Gr. Gehenna, a valley for burning]. And if thy right hand offend thee, cut it off, and cast it from thee; for it is better for thee that one of thy members should perish than that thy whole body should be cast into hell. It has been said: *Whoever shall put away his wife, let him give her a writing of divorcement*. But I say to you: Whoever shall put away his wife, except for unchastity, causes her to commit adultery; and whoever shall marry her when she is put away commits adultery.

Again, you have heard that it was said to them of old time: *Thou shalt not swear falsely, but shalt perform to the Lord thine oaths*. But I say to you: Swear not at all; neither by heaven, for it is God's throne; nor by the

earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your word be a plain Yes, or No; for whatever is more than these is of the evil one.

You have heard that it was said: *An eye for an eye, and a tooth for a tooth*. But I say to you: Resist not evil; but if any one gives thee a blow on thy right cheek, turn to him the other also. And if any man would go to law with thee and take away thy coat, let him have thy cloak also. And whoever shall compel thee to go one mile, go with him another. Give to him who asks of thee, and from him who would borrow of thee turn not away.

You have heard that it was said: *Thou shalt love thy neighbour*, and hate thine enemy. But I say to you: Love your enemies (bless those who curse you, do good to those who hate you), and pray for those who (do you wrong and) persecute you; that you may be the children of your Father who is in heaven; for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? do not even the publicans [Jewish sub-collectors of Roman taxes] the same? And if you salute your brethren only, what do you more than others? do not the collectors likewise? You therefore shall be perfect, as your heavenly Father is perfect.

Take heed to your alms, that you give them not before men, to be seen by them; else you have no reward from your Father who is in heaven. Therefore when thou givest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Verily I say to you,

they have their reward. But when thou givest alms, let not thy left hand know what thy right hand does; that thine alms may be in secret, and thy Father who sees in secret shall reward thee.

And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Verily I say to you, they have their reward. But thou, when thou prayest, enter thy inner room, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who sees in secret shall reward thee. And when you pray, do not babble, as the heathen do; for they think that they shall be heard for their much speaking. Be not therefore like to them; for your Father knows what things you have need of, before you ask Him. After this manner therefore shall you pray:

*Our Father, who art in heaven,
Hallowed be Thy name,
Thy kingdom come,
Thy will be done,
In earth as it is in heaven.*

*Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation,
But deliver us from evil.*

*(For thine is the kingdom and the power and the glory,
For ever. Amen.)*

For if you forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men

their trespasses, neither will your Father forgive your trespasses.

Moreover when you fast be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to fast. Verily I say to you, they have their reward. But thou, when thou fastest, anoint thine head and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret; and thy Father who sees in secret shall reward thee.

Lay not up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroy, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. You cannot serve God and mammon [riches]. Therefore I say to you: Be not anxious for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the life more than meat, and the body than raiment? Behold the birds of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by being anxious can add one cubit to his stature [or prolong his life]? And why are you anxious about raiment? Consider the lilies of the field, how they

grow; they toil not, neither do they spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass which to-day is in the field and to-morrow is cast into the oven, shall He not much more clothe you, O you of little faith? Therefore be not anxious, saying: What shall we eat? or, what shall we drink? or, wherewith shall we be clothed? for after all these things do the Gentiles seek; for your heavenly Father knows that you have need of all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient to the day is the evil thereof.

Judge not, that you be not judged. For with what judgement you judge, you shall be judged; and with what measure you mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother: Let me pull the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye.

*Give not that which is holy to the dogs,
Lest they turn again and rend you;
Neither cast your pearls before swine,
Lest they trample them under their feet.*

*Ask, and it shall be given you;
Seek, and you shall find;
Knock, and it shall be opened to you:*

*For every one who asks receives ;
And he who seeks finds ;
And to him who knocks it shall be opened.*

Is there any man among you, who, if his son ask bread, will give him a stone? Or if he ask for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to those who ask Him? Therefore all things whatever you would that men should do to you, even so do you to them; for this is the Law and the Prophets.

Enter in by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and many there are who go in thereby; how narrow is the gate and straitened the way that leads unto life, and few there are who find it.

Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bears good fruit; but a bad tree bears evil fruit. A good tree cannot bear evil fruit, neither can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and cast into the fire. Therefore by their fruits you shall know them.

Not every one who says to me: Lord, Lord, shall enter the kingdom of heaven; but he who does the will of my Father who is in heaven. Many will say to me in that day: Lord, Lord, have we not prophesied in thy name? and in thy name have cast out demons? and in thy name done many wonderful works? And then will I profess to them: I never knew you; depart from me, you who work

wickedness. Therefore whoever hears these sayings of mine and does them, shall be likened to a wise man, who built his house on the rock; and the rain descended and the floods came and the winds blew and beat on that house, and it fell not, for it was founded on the rock. And every one who hears these sayings of mine and does not do them, shall be likened to a foolish man, who built his house on the sand; and the rain descended and the floods came and the winds blew and beat on that house, and it fell, and great was the fall of it.

And when Jesus had ended these sayings, the people were astonished at his teaching; for he taught them as one having authority, and not as their scribes.

CHRIST'S POWER OVER DISEASES AND DEMONS

When he had come down from the mountain, great crowds followed him. And, behold, there came a leper and worshipped him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying: I will; be thou made clean. And immediately his leprosy was cleansed. And Jesus said to him: See thou tell no man, but go thy way, *show thyself to the priests*, and offer the gift that Moses commanded, for a testimony to them.

And when Jesus had entered into Capernaum, there came to him a centurion, beseeching him and saying: Lord, my servant lies at home paralysed in grievous pain. And Jesus said to him: I will come and heal him. The centurion answered and said: Lord, I am not worthy that thou shouldest come under my roof; but only say the word and my servant shall be healed. For I myself am a man under authority, having soldiers under me; and I say

to this one : Go, and he goes ; and to another : Come, and he comes ; and to my servant : Do this, and he does it. When Jesus heard it, he marvelled and said to those who followed : Verily I say to you, with no one in Israel have I found so great faith. And I say to you : Many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven ; but the children of the kingdom shall be cast out into the outer darkness ; there shall be weeping and gnashing of teeth. And Jesus said to the centurion : Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in that very hour.

Then Jesus went to Peter's house and saw Peter's mother-in-law lying sick with fever. And he touched her hand and the fever left her ; and she arose, and ministered to them. And when the evening had come, they brought to him many demoniacs ; and he cast out the spirits with his word, and healed all who were sick ; that it might be fulfilled which was spoken by Isaiah the prophet, saying : *Himself took our infirmities, and bare our sicknesses.*

Now when Jesus saw great crowds round about him, he gave word to go across the water. And a certain scribe came and said to him : Teacher, I will follow thee wherever thou goest. And Jesus said to him : The foxes have holes, and the birds of the air have nests ; but the Son of Man has not where to lay his head. And another of his disciples said to him : Lord, let me first go and bury my father. But Jesus said to him : Follow me ; and let the dead bury their own dead.

And when he had entered a boat his disciples followed him. And, behold, there arose a great tempest in the sea, so much so that the boat was covered with the waves ;

but he was asleep. And his disciples came to him, and awoke him, saying: Lord, save us; we perish! And he said to them: Why are you afraid, O you of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm. And the men marvelled, saying: What manner of man is this, that even the winds and the sea obey him!

And when he had come to the other side to the country of the Gadarenes there met him two demoniacs, coming out of the tombs, exceedingly fierce, so that no man could pass by that way. And, behold, they cried out, saying: What have we to do with thee, Jesus, thou Son of God? Hast thou come here to torment us before the time? And there was a good way off from them a great herd of swine feeding. So the demons besought him, saying: If thou cast us out, send us away into the herd of swine. And he said to them: Go. And when they had come out, they went into the herd of swine; and, behold, the whole herd of swine rushed headlong down the steep into the sea, and perished in the waters. And the swineherds fled and went their ways into the city and told everything, and what had befallen the demoniacs. And, behold, the whole city came out to meet Jesus; and when they saw him, they besought him to depart from their borders. And he entered a boat and crossed over and came to his own city.

CHRIST'S POWER TO FORGIVE SINS

And, behold, they brought to him a paralytic, lying on a bed; and Jesus seeing their faith said to the paralysed man: Son, be of good cheer; thy sins are forgiven thee. And, behold, certain of the scribes said within

themselves: This man blasphemeth. When Jesus saw their thoughts he said: Why do you think evil in your hearts? For which is easier, to say: Thy sins are forgiven thee; or to say: Arise, and walk? But that you may know that the Son of Man has power on earth to forgive sins (then he said to the sick man), Arise, take up thy bed, and go home. And he arose, and went away home. But when the people saw it, they were frightened and glorified God who had given such power to men.

THE CALL OF MATTHEW; DINNER WITH TAX-COLLECTORS

And as Jesus passed from there, he saw a man named Matthew sitting at the custom-house; and he said to him: Follow me. And he arose, and followed him. And it came to pass, as Jesus reclined at table in the house, behold, many collectors and outcasts came and sat down with him and his disciples. And when the Pharisees saw it, they said to his disciples, Why does your master eat with collectors and outcasts? But when Jesus heard it he said: They who are well need not a physician, but they who are sick. But go and learn what this means: *I desire mercy, and not sacrifice*, for I came not to call the righteous, but sinners. Then the disciples of John came to him, saying: Why do we and the Pharisees fast, but thy disciples fast not? And Jesus said to them: Can the friends of the bridegroom mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast. No man puts a piece of new cloth on an old garment, for that which fills it up takes away from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins; else the skins burst, and the wine runs out, and the skins

perish; but they put new wine into new wine-skins, and both are preserved.

THE DEAD ARE RAISED AND THE BLIND SEE

While he spoke these things to them, behold, there came a certain ruler and worshipped him, saying: My daughter is even now dead; but come and lay thy hand on her and she shall live. And Jesus arose and followed him, and so did his disciples. And, behold, a woman, who had an issue of blood for twelve years, came behind him and touched the hem of his garment; for she said in herself: If I may but touch his garment, I shall be healed. But Jesus turned round, and when he saw her, he said: Daughter, be of good comfort; thy faith has healed thee. And the woman was healed from that hour. And when Jesus came into the ruler's house, and saw the flute-players and the people making a noise, he said to them: Give place; for the maiden is not dead, but is asleep. And they laughed him to scorn. But when the people were put out, he went in and took her by the hand, and the maiden arose. And this news spread throughout all that land.

And when Jesus departed thence, two blind men followed him, crying out and saying: Thou Son of David, have mercy on us. And when he had come into the house, the blind men came to him; and Jesus said to them: Do you believe that I am able to do this? They said to him: Yes, Lord. Then he touched their eyes, saying: According to your faith be it to you. And their eyes were opened; and Jesus strictly warned them, saying: See that no man knows it. But they, when they had departed, spread his fame all over that country.

As they went out, behold, there was brought to him a

dumb demoniac. And when the demon was cast out, the dumb spoke; and the people marvelled, saying: It was never so seen in Israel. But the Pharisees said: He casts out demons through the prince of the demons.

THE MISSION OF THE TWELVE

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the crowds he had compassion on them, because they were harassed, and were scattered abroad, as sheep without a shepherd. Then he said to his disciples: The harvest truly is plenteous, but the labourers are few; therefore pray the Lord of the harvest to send forth labourers into his harvest. And when he had called to him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James, the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the collector; James the son of Alphæus, and (Lebbæus, whose surname was) Thaddæus; Simon the Cananæan [the Zealot] and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth and commanded them, saying: Go not into the ways that lead to the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel. And as you go, preach, saying: The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons; freely you have received, freely give. Provide neither gold nor silver nor

brass in your purses, no bag for your journey, neither two coats, nor shoes, nor yet a staff; for the workman is worthy of his food. And into whatever city or town you shall enter, inquire who in it is worthy; and there abide till you go thence. And as you enter a house, salute it. And if the house be worthy, let your peace come on it; but if it be not worthy, let your peace return to you. And whoever shall not receive you nor hear your words, when you go out of that house or city, shake off the dust from your feet. Verily I say to you: It shall be easier for the land of Sodom and Gomorrah in the day of judgement than for that city. Behold, I send you forth as sheep in the midst of wolves; therefore be wise as serpents, and innocent as doves. But beware of men; for they will deliver you up to councils, and they will scourge you in their synagogues; and you shall be brought before governors and kings for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what you shall speak; for it shall be given you in that same hour what you shall speak. For it is not you who speak, but the Spirit of your Father who speaks in you. And brother shall deliver up brother to death, and the father his child; and children shall rise up against their parents, and cause them to be put to death. And you shall be hated by all men for my name's sake; but he who endures to the end shall be saved. But when they persecute you in this city, flee to the next; for verily I say to you: You shall not have gone through the cities of Israel, till the Son of Man has come.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called

the master of the house Beelzebub, how much more those of his household ! Fear them not therefore ; for there is nothing covered that shall not be revealed, and hidden that shall not be known. What I tell you in the darkness, speak in the light ; and what you hear in the ear, proclaim on the housetops.

And fear not those who kill the body, but are not able to kill the soul ; but rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for an *assarius* [or *as*=a Roman copper coin] ? yet not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore, you are of more value than many sparrows. Whoever therefore shall confess me before men, him will I confess also before my Father who is in heaven. But whoever shall deny me before men, him will I also deny before my Father who is in heaven. Think not that I came to send peace on earth ; I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He who loves father or mother more than me is not worthy of me ; and he who loves son or daughter more than me is not worthy of me. And he who does not take his cross and follow me is not worthy of me. He who finds his life shall lose it ; and he who loses his life for my sake shall find it. He who receives you receives me, and he who receives me receives Him who sent me. He who receives a prophet in the name of a prophet shall receive a prophet's reward ; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. And whoever shall give to drink even a

cup of cold water to one of these little ones, in the name of a disciple, I tell you of a truth, he shall not lose his reward. And it came to pass, when Jesus had finished commanding his twelve disciples, he departed thence to teach and to preach in their cities.

JOHN'S QUESTION FROM PRISON

Now when John had heard in the prison the works of the Christ, he sent by his disciples and said to him: Art thou he who should come, or do we look for another? Jesus answered and said to them: Go and show John again those things which you hear and see; the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them. And blessed is he who shall not stumble because of me. And as these went their way, Jesus began to say to the people about John: What did you go out into the wilderness to see? A reed shaken with the wind? But what did you go out to see? A man dressed in soft clothing? behold, they who wear soft raiment are in kings' houses. But what did you go out to see? A prophet? yea, I say to you, and more than a prophet. For this is he, of whom it is written:

*Behold, I send My messenger before thy face,
Who shall prepare thy way before thee.*

Verily I say to you: Among those born of women there has not risen a greater than John the Baptist; notwithstanding he who is but little in the kingdom of heaven is greater than he. And from the days of John the Baptist till now the kingdom of heaven suffers violence, and the violent take it by force. For all the Prophets and the Law prophesied till John. And if you will receive it, this is

Elijah who was to come. He who has ears to hear, let him hear. But to what shall I liken this generation? It is like children sitting in the markets, who call to their fellows and say:

We piped to you, and you did not dance;

We mourned to you, and you lamented not.

For John came neither eating nor drinking, and they say: He has a demon. The Son of Man came eating and drinking, and they say: Behold a gluttonous man, and a winebibber, a friend of collectors and outcasts. But wisdom was justified by her children [or works].

UNBELIEF REBUKED; WELCOME TO THE BURDENED

Then he began to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe to thee, Chorazin! woe to thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you: It shall be easier for Tyre and Sidon in the day of judgement than for you. And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt be brought down to Hades [place of the dead]; for if the mighty works which were done in thee had been done in Sodom, it would have remained till this day. But I say to you: It shall be easier for the land of Sodom in the day of judgement than for thee.

At that time Jesus answered and said: I thank Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to babes. Even so, Father; for so it seemed good in Thy sight. All things have been given over to me by my Father; and no one knows the Son, but the Father;

neither does any one know the Father, but the Son, and he to whom the Son will reveal Him. Come unto me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am meek and lowly in heart: and you shall find rest for your souls; for my yoke is easy and my burden is light.

THE SON OF MAN IS LORD OF THE SABBATH

At that time Jesus went through the cornfields on the sabbath; and his disciples were hungry and began to pluck ears of corn and to eat. But when the Pharisees saw it, they said to him: Behold, thy disciples do what it is not lawful to do on the sabbath. But he said to them: Have you not read what David did, when he was hungry, and they who were with him; how he entered the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for those who were with him, but only for the priests? Or have you not read in the Law, how on the sabbath days the priests in the Temple profane the sabbath, and are blameless? But I say to you: In this place is one greater than the Temple. But if you had known what this means, *I desire mercy, and not sacrifice*, you would not have condemned the innocent. For the Son of Man is Lord of the sabbath.

And when he had departed thence, he went into their synagogue; and, behold, there was a man there whose hand was withered. And they asked him, saying: Is it lawful to heal on the sabbath? that they might accuse him. And he said to them: What man shall there be among you, who shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold of it, and lift it out? Of how much more value is a man than a sheep!

Therefore it is lawful to do good on the sabbath day. Then said he to the man: Stretch out thine hand. And he stretched it out; and it was made well again like the other. Then the Pharisees went out and held a council concerning him, how they might destroy him. But when Jesus knew it, he departed thence; and many people followed him, and he healed them all, and charged them that they should not make him known; that it might be fulfilled which was spoken by Isaiah the prophet, saying:

*Behold My servant, whom I have chosen;
My beloved, in whom my soul is well pleased;
I will put My Spirit upon him,
And he shall show judgement to the Gentiles.
He shall not strive, nor cry aloud,
Neither shall any man hear his voice in the streets.
A bruised reed he will not break,
Flax that begins to burn he will not quench,
Till he send forth judgement to victory,
And in his name shall the Gentiles hope.*

BLASPHEMY AGAINST THE HOLY SPIRIT

Then a demoniac who was both blind and dumb was brought to him and he healed him, so that the dumb man could speak and see. And all the people were amazed, and said: Is not this the son of David? But when the Pharisees heard it, they said: This man does not cast out demons but by Beelzebub the prince of the demons. And Jesus knew their thoughts and said to them: Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub

cast out demons, by whom do your children cast them out? therefore they shall be your judges. But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. Or how can one enter a strong man's house, and plunder his goods, except he first bind the strong man? and then he will plunder his house. He who is not with me is against me; and he who gathers not with me scatters abroad. Wherefore I say to you: All manner of sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit shall not be forgiven. And whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to come. Either make the tree good, and its fruit good; or else make the tree bad, and its fruit bad; for the tree is known by its fruit. You offspring of vipers, how can you, being evil, speak good things? for out of the abundance of the heart the mouth speaks. A good man out of his good treasure brings forth good things; and an evil man out of his evil treasure brings forth evil things. But I say to you: Every idle word that men shall speak, they shall give account of it in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and of the Pharisees answered him, saying: Teacher, we would see a sign from thee. But he answered and said to them: An evil and adulterous generation seeks for a sign; and no sign shall be given to it, but the sign of the prophet Jonah; for as Jonah was three days and three nights in the belly of the fish; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise

up in the judgement with this generation, and shall condemn it, because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit has gone out of a man, he walks through dry places, seeking rest, and finds none. Then he says: I will return to my house whence I came out; and when he has come, he finds it empty, swept and in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Thus it shall be also with this wicked generation.

JESUS' MOTHER AND BROTHERS SEEK TO SPEAK WITH HIM

While he was yet talking to the people, behold, his mother and his brothers stood outside, seeking to speak to him. (Then one said to him: Behold, thy mother and thy brothers stand outside desiring to speak to thee.) But he answered and said to him who told him: Who is my mother? and who are my brothers? And he stretched out his hand towards his disciples and said: Behold my mother and my brothers! For whoever shall do the will of my Father who is in heaven, he is my brother and sister and mother.

SEVEN PARABLES CONCERNING THE KINGDOM

The same day Jesus went out of the house and sat by the sea-side. And so many people were gathered together that he went and sat in a boat; and all the people stood on

the beach. And he spoke many things to them in parables, saying: Behold, the sower went out to sow; and as he sowed, some fell by the wayside, and the birds came and devoured it; some fell upon rocky places, where it had not much earth, and forthwith it sprang up because it had no depth of earth; and when the sun rose, it was scorched; and because it had no root, it withered away. And some fell among thorns; and the thorns sprang up, and choked it; but other fell upon the good ground and yielded fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who has ears to hear, let him hear.

And the disciples came and said to him: Why speakest thou to them in parables? He answered and said to them: Because it is given to you to know the secrets of the kingdom of heaven, but to them it is not given. For whoever has, to him shall be given, and he shall have abundance; but whoever has not, from him shall be taken away even what he has. Therefore I speak to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which says:

*By hearing you shall hear, and shall not understand;
And seeing you shall see, and shall not perceive:
For this people's hearts are waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest at any time they should see with their eyes,
And hear with their ears,
And should understand with their hearts,
And should turn again
And I should heal them.*

But blessed are your eyes, for they see; and your ears, for they hear. For verily I say to you: Many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them. Hear therefore the parable of the sower. When any one hears the word of the kingdom and understands it not, then comes the wicked one, and snatches away that which was sown in his heart. This is he who was sown by the wayside. But he who was sown on stony places, the same is he who hears the word, and immediately receives it with joy; yet he has no root in himself, but endures for a while; for when tribulation or persecution arises because of the word, straightway he stumbles. And he who was sown among the thorns is he who hears the word; but the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. But he who was sown on the good ground is he who hears the word and understands it; who also bears fruit and yields, some a hundred-fold, some sixtyfold, some thirtyfold.

Another parable he set before them, saying: The kingdom of heaven is likened to a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. When the blade had sprung up and brought forth fruit, then the tares also appeared. So the servants of the householder came and said to him: Sir, didst thou not sow good seed in thy field? whence then has it tares? He said to them: An enemy has done this. The servants said to him: Wilt thou then that we go and gather them up? But he said: No; lest while you gather up the tares, you root up also the wheat with them. Let both grow together till the

harvest; and in the time of harvest I will say to the reapers: Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Another parable he set before them, saying: The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field; which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and build in the branches of it.

Another parable he spoke to them: The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till it was all leavened. All these things Jesus spoke to the people in parables; and without a parable he did not speak to them; that it might be fulfilled which was spoken by the prophet, saying:

I will open my mouth in parables;

I will utter things which have been kept secret

From the foundation of the world.

Then Jesus left the people and went into the house; and his disciples came to him, saying: Explain to us the parable of the tares of the field. He answered and said to them: He who sows the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy who sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world [the consummation of the age]. The Son of Man shall send his angels, and they shall gather out of his kingdom all stumbling-blocks, and those who live lawlessly, and shall cast them into a

furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear.

Again, the kingdom of heaven is like unto treasure hidden in the field, which a man finds and hides; and for joy thereof goes and sells all that he has and buys that field.

Again, the kingdom of heaven is like unto a merchant, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it.

Again, the kingdom of heaven is like unto a drag-net that was cast into the sea, and gathered all kinds of fish; which, when it was full, they drew to shore; and they sat down, and gathered the good into vessels, but threw away the bad. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth.

(Jesus said to them) Have you understood all these things? They said to him: Yes, Lord. Then he said to them: Therefore every scribe who is instructed unto the kingdom of heaven is like a man who is a householder, who brings forth out of his treasure things new and old.

JESUS ENCOUNTERS UNBELIEF AT NAZARETH

And it came to pass, when Jesus had finished these parables, he departed thence. And when he had come into his own country, he taught them in their synagogue, so that they were astonished, and said: Whence come all this wisdom and this power unto him? Is not this the carpenter's son? is not his mother called Mary? and his brothers, James and Joseph [or Joses], and Simon and

Judas? and his sisters, are they not all with us? Whence then has this man all these things? And they stumbled because of him. But Jesus said to them: A prophet is not without honour, except in his own country and in his own house. And he did not many mighty works there because of their unbelief.

EXECUTION OF JOHN THE BAPTIST

At that time Herod the tetrarch heard of the fame of Jesus, and said to his servants: This is John the Baptist; he has risen from the dead; and therefore these powers are at work in him. For Herod had laid hold of John and bound him and put him in prison for Herodias' sake, his brother Philip's wife. For John said to him: It is not lawful for thee to have her. And when he would have put him to death, he feared the people, because they regarded him as a prophet. But when Herod's birthday came, the daughter of Herodias danced before them and pleased Herod. Whereupon he promised with an oath to give her whatever she would ask. And she, being instructed beforehand by her mother, said: Give me here John Baptist's head on a dish. And the king was sorry; yet for his oath's sake, and for the sake of his guests, he commanded it to be given. And he sent and beheaded John in the prison. And his head was brought on a dish, and given to the damsel; and she brought it to her mother. And his disciples came and took up the body and buried it, and went and told Jesus.

FIVE LOAVES AMONG FIVE THOUSAND

When Jesus heard it he withdrew from there by boat to a desert place, alone; and when the people heard

of it, they followed him by land from their cities. And Jesus went forth and saw a great crowd, and he had compassion on them and healed their sick. And when it was evening, his disciples came to him, saying: This is a desert place, and the day is spent; send the people away, that they may go into the villages, and buy themselves food. But Jesus said to them: They need not depart; you give them something to eat. And they said to him: We have here but five loaves and two fishes. He said: Bring them here to me. And he commanded the people to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed and broke and gave the loaves to his disciples, and the disciples gave them to the people. And they did all eat and were satisfied; and they took up of the broken pieces that remained, twelve baskets full. And they who had eaten were about five thousand men, besides women and children.

And straightway Jesus constrained his disciples to get into a boat and cross over to the other side, while he sent the people away. And when he had sent the people away, he went up the mountain alone to pray; and when the evening had come, he was there by himself. But the boat was now many furlongs distant from the land, tossed by the waves; for the wind was contrary. And in the fourth watch of the night Jesus came to them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying: It is a spirit; and they cried out for fear. But straightway Jesus spoke to them, saying: Be of good cheer; it is I; be not afraid. Peter answered him and said: Lord, if it be thou, bid me come to thee on the water. And he said: Come. And when Peter had come down out of the boat, he walked on the water to

go to Jesus. But when he saw a strong wind, he was afraid; and beginning to sink, he cried, saying: Lord, save me! And immediately Jesus stretched out his hand and caught him, and said to him: O thou of little faith, why didst thou doubt? And when they had come up into the boat, the wind ceased. Then they who were in the boat worshipped him, saying: Of a truth thou art the Son of God. And when they had crossed over, they came to the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all the surrounding districts, and brought to him all who were sick, and besought him that they might touch only the hem of his garment; and as many as touched were made perfectly well.

GOD'S LAW AND MAN'S TRADITION

Then scribes and Pharisees from Jerusalem came to Jesus, saying: Why do thy disciples transgress the tradition of the elders? for they do not wash their hands when they eat bread. But he answered and said to them: Why do you also transgress the commandment of God by your tradition? For God commanded, saying: *Honour thy father and mother*; and, *He who reviles father or mother shall surely die*. But you say: Whoever shall say to his father or his mother: That which thou desirest of me for thy help is given to God; he shall not honour his father nor his mother. Thus have you made the commandment of God of no effect through your tradition. You hypocrites, well did Isaiah prophesy of you, saying:

*This people honour me with their lips;
But their hearts are far from me.*

*But in vain do they worship me,
Teaching for doctrines the commandments of men.*

And he called the people and said to them: Hear, and understand; not that which goes into the mouth defiles the man, but that which comes out of the mouth defiles the man. Then came his disciples and said to him: Knowest thou that the Pharisees stumbled when they heard this saying? But he answered and said: Every plant which my heavenly Father has not planted shall be rooted up. Let them alone; they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said to him: Declare to us this parable. And Jesus said: Are you also still void of understanding? Do you not yet understand, that whatever enters in at the mouth goes into the belly and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile the man; but to eat with unwashed hands does not defile the man.

A GENTILE MOTHER'S FAITH IS REWARDED

And Jesus went thence and departed to the region of Tyre and Sidon. And, behold, a woman of Canaan came out of those borders and cried to him, saying: Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a demon. But he answered her not a word. And his disciples came and besought him, saying: Send her away; for she cries after us. But he answered and said: I was not sent but to the lost sheep of the house of Israel. Then she came and worshipped him,

saying: Lord, help me! But he answered and said: It is not right to take the children's bread, and to throw it to the dogs. And she said: Very true, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said to her: O woman, great is thy faith; be it done to thee even as thou wilt. And her daughter was made well from that very hour.

SEVEN LOAVES AMONG FOUR THOUSAND

And Jesus departed thence, and came near to the sea of Galilee; and went up on the mountain, and sat down there. And great crowds came to him, having with them the lame, blind, dumb, maimed, and many others, and they laid them down at Jesus' feet; and he healed them, so that the people wondered when they saw the dumb speak, the maimed restored, the lame walk, and the blind see; and they glorified the God of Israel.

Then Jesus called his disciples to him, and said: I have compassion on the people, because they have continued with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint on the road. And his disciples said to him: How should we have so many loaves in the wilderness, to feed so great a throng? And Jesus said to them: How many loaves have you? And they said: Seven, and a few little fishes. And he commanded the people to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks and broke and gave to his disciples, and the disciples gave to the people. And they did all eat, and were satisfied; and of the broken pieces that were left they took up seven large baskets full. And they who had eaten were four thousand men, besides women and

children. And he sent away the people, and entered the boat, and came into the borders of Magadan [or Magdala].

THE PHARISEES AND SADDUCEES REQUIRE A SIGN

Then came the Pharisees and the Sadducees tempting him and desiring him to show them a sign from heaven. He answered and said to them: (When it is evening, you say: It will be fair weather; for the sky is red. And in the morning: It will be foul weather to-day; for the sky is red and cloudy. You hypocrites, you can discern the face of the sky; but can you not discern the signs of the times?) A wicked and adulterous generation seeks for a sign; and no sign shall be given to it, but the sign of the prophet Jonah. And he left them and departed. And when his disciples had come to the other side of the water they had forgotten to take bread with them. Then Jesus said to them: Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying: Because we took no bread. When Jesus perceived this he said to them: O you of little faith, why do you reason among yourselves, because you brought no bread? Do you not yet understand, neither remember the five loaves of the five thousand, and how many baskets you took up? Neither the seven loaves of the four thousand, and how many large baskets you took up? How is it that you do not understand that I spoke not to you concerning bread, when I said: Beware of the leaven of the Pharisees and of the Sadducees? Then they understood that he did not bid them beware of the leaven of bread, but of the teaching of the Pharisees and of the Sadducees.

PETER'S CONFESSION; JESUS FORETELLS HIS CROSS

When Jesus came to the region of Cæsarea Philippi, he asked his disciples, saying: Who do men say that I the Son of Man am? And they said: Some say, John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He said to them: But who do you say that I am? And Simon Peter answered and said: Thou art the Christ, the Son of the living God. And Jesus answered and said to him: Blessed art thou, Simon son of Jonas; for flesh and blood has not revealed it to thee, but my Father who is in heaven. And I say also to thee: Thou art Peter, and upon this rock [Gr., Petra] I will build my church [congregation]; and the gates of Hades shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven; and whatever thou shalt loose on earth shall be loosed in heaven. Then he admonished his disciples to tell no one that he was the Christ. From that time on Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and high priests and scribes, and be killed, and the third day rise again. Then Peter took him aside and began to rebuke him, saying: Be it far from thee, Lord; this shall not come to thee. But he turned and said to Peter: Get thee behind me, Satan; thou art a stumbling-block to me; for thou mindest not the things of God, but the things of men. Then Jesus said to his disciples: If any man will come after me, let him deny himself and take up his cross and follow me. For whoever will save his life shall lose it; and whoever will lose his life for my sake shall find it. For what shall a man be profited, if he gain the whole

world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his deeds. Verily I say to you: There are some of those who stand here who shall not taste of death till they see the Son of Man coming in his kingdom.

THE TRANSFIGURATION OF JESUS

And after six days Jesus took Peter, James, and John his brother, apart and brought them up on a high mountain, and was transfigured before them; and his face shone as the sun, and his clothes became white as the light. And, behold, there appeared to them Moses and Elijah talking with him. Then Peter answered and said to Jesus: Lord, it is good for us to be here; if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking behold, a bright cloud overshadowed them; and a voice came out of the cloud, saying: *This is My beloved Son, in whom I am well pleased; hear him.* And when the disciples heard it, they fell on their faces and were in great fear. And Jesus came and touched them and said: Arise, and be not afraid. And when they looked up they saw no man, but Jesus only. And as they were coming down from the mountain, Jesus commanded them, saying: Tell the vision to no man, till the Son of Man has risen from the dead. And his disciples asked him, saying: Why then say the scribes that Elijah must first come? And Jesus answered and said to them: Elijah indeed shall come and restore all things. But I say to you: Elijah has come already, and they knew him not, but have done to him

whatever they pleased. Likewise shall the Son of Man also suffer from them. Then the disciples understood that he spoke to them of John the Baptist.

And when they had come to the people, there came a man, kneeling down before him, and saying: Lord, have mercy on my son; for he is epileptic and suffers grievously; for often he falls into the fire, and often into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said: O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him here to me. And Jesus rebuked the demon, and he went out of him; and the boy was cured from that very hour. Then the disciples came to Jesus in private and said: Why could not we cast him out? And Jesus said to them: Because of your little faith; for verily I say to you: If you have faith as a grain of mustard seed, you shall say to this mountain: Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. (But this kind goes not out but by prayer and fasting.)

And while they abode in Galilee, Jesus said to them: The Son of Man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceedingly sorry.

And when they had come to Capernaum, they who collected the *didrachma* [half-shekel] came to Peter and said: Does not your master pay the *didrachma*? He said: Yes. And when he had come into the house, Jesus spoke first to him, saying: What thinkest thou, Simon? from whom do the kings of the earth take customs or poll-tax? from their sons or from aliens? Peter said to him: From aliens. Jesus said to him: Then the sons are

free. But lest we should be a stumbling-block to them, go to the sea and cast a fish-hook, and take the fish that first comes up; and when thou hast opened his mouth, thou shalt find a *stater* [=2 *didrachma* = 1 *shekel*]; take that and pay them for me and thee.

CONCERNING GREATNESS IN CHRIST'S KINGDOM

At the same time the disciples came to Jesus, saying: Who is the greatest in the kingdom of heaven? And Jesus called a little child to him and set him in the midst of them and said: Verily I say to you: Except you turn, and become as little children, you shall not enter the kingdom of heaven. Whoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven. And he who shall receive one such little child in my name receives me. But he who shall offend one of these little ones who believe in me, it were better for him that a great millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that the offences come; but woe to that man through whom the offence comes! If thy hand or thy foot offend thee, cut it off, and cast it from thee; it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. Take heed that you despise not one of these little ones; for I say to you: Their angels do always behold the face of my Father who is in heaven. (For the Son of Man has come to save that which was lost.) What

do you think? if a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains and seek that which has gone astray? And if he should find it, verily I say to you, he rejoices more over that sheep than over the ninety-nine which went not astray. Even so it is not the will of your Father in heaven that one of these little ones should perish.

Moreover if thy brother trespass against thee, go and show him his fault between thee and him alone; if he hears thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he refuses to hear them, tell it to the congregation, but if he refuses to hear the congregation, let him be to thee as a heathen man or a collector. Verily I say to you: Whatever you shall bind on earth shall be bound in heaven; and whatever you shall loose on earth shall be loosed in heaven. Again I say to you: If two of you shall agree on earth upon anything that they shall ask, it shall be done for them by my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

THE PARABLE OF THE UNMERCIFUL SERVANT

Then Peter came to him and said: Lord, how often shall my brother sin against me, and I forgive him? till seven times? Jesus said to him: I say not to thee, till seven times; but, till seventy times seven. Therefore the kingdom of heaven is likened to a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought to him who owed him

ten thousand *talanta* [30,000,000 *shekels*]. But as he had not wherewith to pay, his lord commanded him to be sold, and his wife and children and all that he had, and payment to be made. The servant therefore fell down and besought him, saying: Lord, have patience with me and I will pay thee all. Then the lord of that servant was moved with compassion and loosed him and forgave him the loan. But the same servant went out, and found one of his fellow-servants, who owed him a hundred *denarii* [25 *shekels*]; and he laid hands on him and took him by the throat, saying: Pay me what thou owest. So his fellow-servant fell down and besought him, saying: Have patience with me and I will pay thee. And he would not, but went and cast him into prison till he should pay what was due. So when his fellow-servants saw what was done, they were very sorry and came and told their lord all that had happened. Then his lord called him and said to him: O thou wicked servant, I forgave thee all that debt, because thou besoughtest me; shouldest not thou also have had pity on thy fellow-servant, even as I had pity on thee? And his lord was angry, and delivered him to the jailors, till he should pay all that was due. So likewise shall my heavenly Father do to you, if you from your hearts forgive not every one his brother.

JESUS ANSWERS THE PHARISEES ON DIVORCE

And it came to pass, when Jesus had ended these sayings, he departed from Galilee and came into the borders of Judæa across the Jordan; and a great many people followed him; and he healed them there. The Pharisees also came to him, tempting him, and saying: Is it lawful for a man to put away his wife for any cause?

And he answered and said to them: Have you not read that He who made them at the beginning made them male and female, and said: *For this cause shall a man leave father and mother, and shall cleave to his wife; and the two shall be one flesh.* Wherefore they are no more two, but one flesh. What therefore God has joined together let not man put asunder.

They said to him: Why then did Moses command us to give a bill of divorce, and to put her away? He said to them: Moses because of the hardness of your hearts permitted you to put away your wives; but from the beginning it was not so. And I say to you: Whoever shall put away his wife (except it be for unchastity), and shall marry another, commits adultery; (and whoso marries her when she is put away commits adultery). His disciples said to him: If the case of the man with his wife is so, it is not good to marry. But he said to them: All men cannot receive this saying, but they to whom it is given. For there are eunuchs who were so born from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to receive it, let him receive it.

CHRIST AND THE CHILDREN; THE RICH MAN'S
REFUSAL

Then were brought to him little children, that he should lay his hands on them, and pray; and the disciples rebuked them. But Jesus said: Suffer the little children, and forbid them not to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.

And, behold, one came and said to him : Teacher, what good thing shall I do, that I may have eternal life? And he said to him : Why askest thou me concerning that which is good? One there is who is good ; but if thou wilt enter into life, keep the commandments. He said to him : Which? Jesus said : *Thou shalt do no murder ; Thou shalt not commit adultery ; Thou shalt not steal ; Thou shalt not bear false witness ; Honour thy father and thy mother ; and, Thou shalt love thy neighbour as thyself.* The young man said to him : I have observed all these things ; what do I yet lack? Jesus said to him : If thou wouldest be perfect, go and sell what thou hast and give to the poor, and thou shalt have treasure in heaven ; and come, follow me. But when the young man heard that saying, he went away sorrowful ; for he was one who had great possessions. Then said Jesus to his disciples : Verily I say to you : It is hard for a rich man to enter into the kingdom of heaven. Moreover I say unto you : It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it they were exceedingly amazed, saying : Who then can be saved? But Jesus, looking upon them, said : With men this is impossible ; but with God all things are possible. Then answered Peter and said to him : Behold, we have forsaken all and followed thee ; what shall we have therefore? And Jesus said to them : Verily I say to you : In the regeneration when the Son of Man shall sit on the throne of his glory, you also who have followed me shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one who has forsaken houses or brothers or sisters or father or mother (or wife) or children or lands, for my name's sake, shall receive manifold more, and

shall inherit everlasting life. But many who are first shall be last; and the last shall be first.

THE LABOURERS IN THE VINEYARD

For the kingdom of heaven is like unto a householder, who went out early in the morning to hire labourers for his vineyard. And when he had agreed with the labourers for a *denarius* a day, he sent them into his vineyard. And he went out about the third hour [9 a.m.], and saw others standing idle in the market-place, and said to them: You go also into the vineyard and whatever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour and did likewise. And about the eleventh hour he went out, and found others standing (idle), and said to them: Why stand you here all the day idle? They said to him: Because no man has hired us. He said to them: You go also into the vineyard. When evening came, the lord of the vineyard said to his steward: Call the labourers, and give them their hire, beginning at the last till thou come to the first. And when they who were hired about the eleventh hour came they received each one a *denarius*. But when the first came, they supposed that they should receive more; and they likewise received each one a *denarius*. And when they had received it, they murmured against the householder, saying: These last have worked but one hour, and thou hast made them equal to us who have borne the burden and heat of the day. But he answered one of them saying: Friend, I do thee no wrong; didst thou not agree with me for a *denarius*? Take what is thine, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with my own? Or is thine eye evil because I am good?

So the last shall be first, and the first last (for many are called, but few chosen).

When Jesus was about to go up to Jerusalem he took the twelve disciples apart, and on the way he said to them: Behold, we are going up to Jerusalem; and the Son of Man shall be betrayed to the high priests and the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to be mocked and scourged and crucified; and the third day he shall be raised up.

GREATNESS LIES IN SERVICE

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing from him. And he said to her: What dost thou desire? She said to him: Grant that these my two sons may sit, the one at thy right hand, and the other at thy left hand, in thy kingdom. But Jesus answered and said: You know not what you ask. Are you able to drink of the cup that I shall drink (and to be baptized with the baptism with which I am baptized)? They answered him: We are able. And he said to them: My cup indeed you shall drink (and with the baptism that I am baptized you shall be baptized); but to sit at my right hand, and at my left hand, is not mine to give, but it is for those for whom it has been prepared by my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them to him and said: You know that the rulers of the Gentiles lord it over them, and their chief men wield power over them. It shall not be so among you; but whoever will be great among you shall be your minister; and whoever will be chief among you shall be your servant; even as the Son of Man came not

to be ministered unto, but to minister, and to give his life a ransom for many.

And as they departed from Jericho, a great many people followed him. And, behold, two blind men sitting by the wayside, when they heard that Jesus was passing by, cried out, saying: Have mercy on us, O Lord, thou son of David! And the people rebuked them, that they should hold their peace; but they cried out the more, saying: Have mercy on us, O Lord, thou son of David! And Jesus stood still and called them and said: What do you wish me to do for you? They said to him: Lord, that our eyes may be opened. Jesus had compassion on them, and touched their eyes; and immediately they received their sight, and they followed him.

JESUS ENTERS JERUSALEM AND CLEANSSES THE TEMPLE

And when they drew near to Jerusalem and had come to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them: Go into the village in front of you, and straightway you shall find an ass tied, and her colt with her; loose them, and bring them to me. And if any man say anything to you, you shall say: The Lord has need of them; and straightway he will send them. This was done, that it might be fulfilled which was spoken by the prophet, saying:

*Tell the daughter of Zion,
Behold, thy King comes to thee,
Meek, and mounted on an ass,
Even a colt the foal of an ass.*

And the disciples went and did as Jesus had appointed; they brought the ass and the colt, and laid their clothes on them, and set him on them. And the greater part of

the multitude spread their garments on the road; others cut down branches from the trees and strewed them on the road. And the people who went before, and those who followed, cried out:

Hosanna to the son of David!

Blessed is he who comes in the name of the Lord!

Hosanna in the highest!

And when he had come into Jerusalem, the whole city was stirred, saying: Who is this? And the people said: This is Jesus the prophet from Nazareth of Galilee.

And Jesus went into the Temple and cast out all the sellers and buyers in the Temple, and overthrew the tables of the moneychangers, and the seats of those who sold the doves, and said to them: It is written, *My house shall be called the house of prayer*; but you are making it a *den of robbers*. And the blind and the lame came to him in the Temple, and he healed them. And when the high priests and scribes saw the wonderful things that he did, and the children crying in the Temple and saying, Hosanna to the son of David, they were indignant and said to him: Dost thou hear what these are saying? And Jesus said to them: Yea; did you never read:

Out of the mouths of babes and sucklings

Thou hast perfected praise?

And he left them, and went outside the city to Bethany, and he passed the night there.

In the morning as he was returning to the city, he was hungry. And seeing a fig-tree on the roadside he came to it and found on it nothing but leaves; and he said to it: Let no fruit grow on thee henceforth for ever. And instantly the fig-tree withered away. When the disciples saw it, they marvelled, saying: How did the fig-tree

wither away so soon? Jesus answered and said to them: Verily I say unto you: If you have faith and doubt not, you shall not only do what I have done to the fig-tree, but even if you shall say to this mountain: Be thou removed, and be thou cast into the sea; it shall be done. And all things whatever you shall ask in prayer, if you believe, you shall receive.

THE TWO SONS; THE WICKED HUSBANDMEN

And when he had come into the Temple, the high priests and the elders of the people came to him as he was teaching, and said: By what authority doest thou these things? and who gave thee this authority? Jesus answered and said to them: I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things: The baptism of John, whence was it? From heaven or from men? And they reasoned among themselves, saying: If we shall say, From heaven; he will say to us: Why then did you not believe him? But if we shall say, From men; we fear the people, for all hold John as a prophet. And they answered Jesus and said: We cannot tell. He likewise said to them: Neither do I tell you by what authority I do these things. But what do you think? A man had two sons; and he came to the first and said: Son, go and work to-day in the vineyard. He answered and said: I will not; but afterwards he repented and went. Then he came to the second and said likewise. And he answered and said: I will, sir; yet did not go. Which of these two did the will of his father? They said: The first. Jesus said to them: Verily I say to you: The collectors and the harlots go into the kingdom of God before you. For John came to you in the way of righteous-

ness, and you did not believe him; but the collectors and the harlots believed him; and you, when you saw it, did not even repent afterwards, that you might believe him.

Hearken to another parable: There was a householder who *planted a vineyard, and hedged it round about, and dug a winepress in it, and built a tower*, and let it out to tenants and went abroad; and when the fruit season drew near, he sent his servants to the tenants, to receive the fruits. And the tenants took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than at first; and they served them in the same way. But last of all he sent to them his own son, saying: They will reverence my son. But when the tenants saw the son, they said among themselves: This is the heir; come, let us kill him and take his inheritance. And they caught him and threw him out of the vineyard and slew him. When therefore the lord of the vineyard comes, what will he do to those tenants?

They said to him: He will cruelly destroy those wicked men, and will let out his vineyard to other tenants, who shall render him the fruits in their seasons. Jesus said to them: Did you never read in the scriptures:

*The stone which the builders rejected,
The same was set in the head of the corner;
This was from the Lord,
And it is marvellous in our eyes?*

Therefore I say to you: The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof. And whoever shall fall on this stone shall be broken; but on whomever it shall fall, it will grind him to powder. And when the high priests and Pharisees had heard these parables, they perceived

that he spoke of them. And they sought to lay hands on him, but they feared the people, because they took him to be a prophet.

THE MARRIAGE OF THE KING'S SON

Jesus answered and spoke to them again in parables, saying: The kingdom of heaven is like to a certain king, who gave a marriage-feast for his son, and sent forth his servants to call those who were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying: Tell those who are bidden: Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come to the marriage-feast. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the rest took his servants and treated them shamefully and slew them. When the king heard of it, he was enraged; and sent forth his armies and destroyed those murderers and burnt up their city. Then he said to his servants: The wedding is ready, but they who were bidden were not worthy. Go out therefore upon the main roads, and as many as you shall find, bid to the marriage. So those servants went out on the roads, and gathered together as many as they could find, both bad and good; and the house was filled with guests. Then the king came in to see the guests, and noticed a man who was not wearing a wedding-garment; and he said to him: Friend, how camest thou in here without having on a wedding-garment? And he was speechless. Then said the king to the servants: Bind him hand and foot, and cast him into the outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

JESUS ANSWERS THE PHARISEES AND THE SADDUCEES

Then the Pharisees went and took counsel how they might ensnare him in his talk. And they sent to him their disciples with the Herodians, saying: Teacher, we know that thou art true, and teachest the way of God in truth, and dost not care about any one; for thou dost not regard the person of men. Tell us therefore: What thinkest thou? Is it lawful to give tribute to Cæsar, or not? Jesus perceived their wickedness and said: Why do you tempt me, you hypocrites? Let me see the tribute money. And they brought to him a *denarius*. And he said to them: Whose is this image and inscription? They said: Cæsar's. Then he said to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. When they had heard that they marvelled and left him and went their way.

The same day the Sadducees (who say that there is no resurrection) came and asked him, saying: Teacher, Moses said, *If a man die, having no children, his brother shall marry his wife, and raise up children to his brother*. There were with us seven brothers; and the first, when he had married a wife, died without issue and left his wife to his brother; likewise the second also, and the third, to the seventh. Last of all the woman died. In the resurrection, therefore, whose wife shall she be of the seven? For they all had her. Jesus answered and said unto them: You do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels in heaven. Concerning the resurrection of the dead, have you not read what was spoken to you by God, saying: *I am the God of Abraham*

and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living. And when the people heard this, they were astonished at his teaching.

But the Pharisees, when they heard that he had put the Sadducees to silence, drew together; and one of them, who was a doctor of law, asked him a question, tempting him: Teacher, which is the chief commandment in the Law? Jesus said to him: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* This is the first and great commandment. And the second is like to it: *Thou shalt love thy neighbour as thyself.* On these two commandments hang all the Law and the Prophets.

While the Pharisees were gathered together, Jesus asked them, saying: What is your opinion of the Christ? whose son is he? They said to him: The son of David. He said to them: How then does David in spirit call him Lord, saying:

*The Lord said to my Lord,
Sit thou at My right hand,
Till I make thine enemies thy footstool?*

If David then calls him Lord, how is he his son? And no man was able to answer him a word, neither dared any man from that day forth ask him any more questions.

JESUS EXPOSES THE FALSE TEACHERS OF THE NATION

Then Jesus spoke to the people and to his disciples, saying: The scribes and the Pharisees occupy the chair of Moses; all things therefore whatever they bid you, these observe and do; but do not according to their works; for they say and do not. For they bind heavy burdens (and grievous to be borne) and lay them on men's shoulders; but they

themselves will not move them with one of their fingers. All their works they do to be seen by men; they make broad their phylacteries [sentences from the Law, written on parchment], and enlarge the borders of their garments, and love the chief places at feasts, and the first seats in the synagogues, and greetings in the market-places, and to be called by men: Rabbi. But do not you be called Rabbi; for one is your Teacher, and you are all brethren. And call no man your father upon the earth; for one is your Father, who is in heaven. And be not called masters; for one is your Master, even the Christ. But he who is greatest among you shall be your servant. Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

Woe unto you, scribes and Pharisees, hypocrites! for you shut up the kingdom of heaven against men; for you neither go in yourselves, nor allow those who are entering to go in. (Woe unto you, scribes and Pharisees, hypocrites! for you devour widows' houses, and that under colour of praying long prayers; therefore you shall receive the greater condemnation.) Woe unto you, scribes and Pharisees, hypocrites! for you compass sea and land to make one convert, and when he becomes one, you make him twofold more a child of hell than yourselves.

Woe unto you, blind guides, who say: Whoever shall swear by the sanctuary, it is nothing; but whoever shall swear by the gold of the sanctuary, he is bound by his oath. You fools and blind; for which is greater, the gold, or the sanctuary that sanctifies the gold? And: Whoever shall swear by the altar, it is nothing; but whoever shall swear by the gift that is upon it, he is bound by his oath. You (fools and) blind; for which is greater, the gift, or

the altar that sanctifies the gift? He therefore who swears by the altar, swears by it, and by all things thereon. And he who swears by the sanctuary, swears by it, and by Him who dwells therein. And he who swears by heaven, swears by the throne of God, and by Him who sits thereon.

Woe unto you, scribes and Pharisees, hypocrites! for you pay tithe of mint and dill and cummin, and leave undone the weightier matters of the Law, justice, mercy, and faithfulness; these you ought to have done, and not to have left the other undone. You blind guides, who strain out a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for you make clean the outside of the cup and of the platter, but inside they are filled with extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside of them may become clean also. Woe unto you, scribes and Pharisees, hypocrites! for you are like whitewashed sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones, and of all uncleanness. Even so you outwardly appear righteous to men, but are within full of hypocrisy and wickedness. Woe unto you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets, and decorate the sepulchres of the righteous, and say: If we had been in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets. Wherefore you are witnesses to yourselves, that you are the sons of those who killed the prophets. Fill up then the measure of your fathers. You serpents, you offspring of vipers, how can you escape the judgement of hell?

Wherefore, behold, I send to you prophets and wise

men and scribes; some of them you will kill and crucify; and some of them you will scourge in your synagogues, and persecute from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom you murdered between the sanctuary and the altar. Verily I say unto you: All these things shall come upon this generation.

O Jerusalem, Jerusalem, who murders the prophets, and stones those who are sent to her, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and you would not! Behold, your house is left to you (desolate). For I say to you: You shall not see me henceforth till you shall say: *Blessed is he who comes in the name of the Lord.*

THE DESTRUCTION OF THE TEMPLE FORETOLD

And Jesus left the Temple and was going on his way; and his disciples came to him to show him the buildings of the Temple. But he answered and said to them: Do you not see all these things? Verily I say unto you: There shall not be left here one stone upon another, that shall not be thrown down. And as he sat on the Mount of Olives, the disciples came to him privately, saying: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said to them: Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And you shall hear of wars and rumours of wars; see that you be not troubled; for these things must come to pass, but the end is not yet. For *nation shall rise against nation, and kingdom*

against kingdom; and there shall be famines and pestilences and earthquakes in certain quarters. All these are the beginnings of travail. Then shall they deliver you over to be afflicted, and shall kill you; and you shall be hated of all nations for my name's sake. And then shall many stumble, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because wickedness shall abound, the love of many shall wax cold. But he who endures to the end, he shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness to all the nations; and then shall the end come. When therefore you shall see *the abomination that betokens desolation*, spoken of by Daniel the prophet, standing *in the holy place* (let him who reads understand); then let those who are in Judæa flee to the mountains; let him who is on the housetop not come down to get anything out of his house; neither let him who is in the field turn back to fetch his cloak. And woe to those who are with child, and to those who nourish their young in those days. But pray that your flight be not in the winter, nor on a sabbath; for then shall be great *tribulation, such as has not been since the beginning of the world to this time*, no, nor ever shall be. And unless those days had been shortened, no flesh would have been saved; but for the elects' sake those days shall be shortened. Then if any man shall say to you: Lo, here is the Christ, or there; believe him not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; so as to lead astray, if it were possible, even the elect. Behold, I have told you beforehand. Wherefore if they shall say to you: Behold, he is in the desert; go not forth; Behold, he is in the inner rooms;

believe it not. For as the lightning comes out of the east and is seen even unto the west, so shall the coming of the Son of Man be. Wherever the carcase is, there will the vultures be gathered together.

CHRIST'S RETURN; THE WISDOM OF WATCHFULNESS

Immediately after the tribulation of those days *the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken*; and then shall appear the sign of the Son of Man in heaven; and then *shall all the tribes of the earth mourn*, and they shall see *the Son of Man coming on the clouds of heaven* with power and great glory. And he shall send his angels *with a great sound of a trumpet, and they shall gather together* his elect *from the four winds, from one end of heaven to the other*.

Now from the fig-tree learn its parable; When its branch has become tender and puts forth its leaves, you know that summer is near; so likewise, when you see all these things, be sure that he is near, even at the doors. Verily I say to you: This generation shall not pass away till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour no one knows, not even the angels of heaven, neither the Son, but the Father only. But just as in the days of Noah, so shall the coming of the Son of Man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew nothing until the flood came, and carried them all away; so shall the coming of the Son of Man be. Then two men shall be in the field; one shall be taken

and the other left. Two women shall be grinding at the mill; one shall be taken, and the other left. Watch therefore; for you know not at what hour your Lord will come. But of this be sure, that if the master of the house had known in what watch of the night the thief was coming, he would have watched and would not have allowed his house to be broken into. Therefore you also be ready; for in such an hour as you think not the Son of Man will come. Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season? Blessed is that servant, whom his lord shall find so doing when he comes. Verily I say to you: He shall appoint him over all that he has. But if that evil servant shall say in his heart: My lord delays his coming; and shall begin to beat his fellow-servants, and to eat and drink with the drunkards; the lord of that servant shall come on a day when he does not expect him, and at an hour that he does not know, and shall cut him asunder [or scourge him severely], and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

THE TEN VIRGINS; THE TALENTS

Then shall the kingdom of heaven be likened to ten virgins, who took their lamps and went forth to meet the bridegroom. Five of them were wise, and five were foolish. The foolish took their lamps, but took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry: Behold, the bridegroom! Come out to meet him. Then all those virgins arose and trimmed their lamps. And

the foolish said to the wise : Give us some of your oil ; for our lamps are going out. But the wise answered : No, for there may not be enough for us and you ; but go rather to those who sell and buy for yourselves. And while they went away to buy, the bridegroom came ; and they who were ready went in with him to the marriage ; and the door was shut. Afterwards the other virgins also came, saying : Lord, Lord, open to us. But he answered : Verily I say to you, I know you not. Watch therefore, for you know neither the day nor the hour (when the Son of Man shall come).

For it is like a man travelling abroad, who called his servants and delivered to them his goods. To one he gave five talents, to another two, and to another one ; to every man according to his ability ; and immediately he departed. Then he who had received the five talents went and traded with them, and made five talents more. Likewise he who had received two, he gained two more. But he who had received the one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants came and made reckoning with them. Then he who had received the five talents came and brought five more talents, saying : Lord, thou didst deliver to me five talents ; behold, I have gained five talents more. His lord said to him : Well done, good and faithful servant ; thou hast been faithful over a few things, I will set thee over many things ; enter thou into the joy of thy lord. He also who had received the two talents came and said : Lord, thou didst deliver to me two talents ; behold, I have gained two more talents. His lord said to him : Well done, good and faithful servant ; thou hast been faithful over a few things, I will set thee over many

things; enter thou into the joy of thy lord. Then he who had received the one talent came and said: Lord, I knew thee, that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid and went away and hid thy talent in the earth; lo, thou hast thine own. His lord answered and said to him: Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou shouldst therefore have put my money to the bankers, and at my coming I should have received back mine own with interest. Take therefore the talent from him, and give it to him who has ten talents. For to every one who has shall be given, and he shall have abundance; but from him who has not, even that which he has shall be taken away. And cast out that unprofitable servant into the outer darkness; there shall be weeping and gnashing of teeth.

THE JUDGEMENT OF THE NATIONS

When the Son of Man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all the nations; and he shall separate them one from another, as a shepherd divides his sheep from the goats; and he shall set the sheep at his right hand, but the goats at the left.

Then the King shall say to those at his right hand: Come, you blessed (children) of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and you gave me meat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came

to me. Then the righteous shall answer him, saying: Lord, when did we see thee hungry, and fed thee? or thirsty, and gave thee drink? When did we see thee a stranger, and took thee in? or naked, and clothed thee? Or when did we see thee sick, or in prison, and came to thee? And the King shall answer and say to them: Verily I say unto you, inasmuch as you did it to one of the least of these my brethren, you did it to me.

Then he shall say to those at the left hand: Depart from me, you cursed, into the eternal fire, prepared for the devil and his angels; for I was hungry, and you gave me no meat; I was thirsty, and you gave me no drink; I was a stranger, and you never took me in; I was naked, and you never clothed me; sick, and in prison, and you never visited me. Then they also shall answer, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying: Verily I say to you, inasmuch as you did it not to one of the least of these, you did it not to me. And these shall go away into eternal punishment; but the righteous into eternal life.

THE ANOINTING; THE PASSOVER; THE LORD'S SUPPER

And it came to pass, when Jesus had ended all these sayings, he said to his disciples: You know that in two days the Passover comes, and the Son of Man shall be delivered up to be crucified.

Then the chief priests and the elders of the people assembled together in the courtyard of the high priest called Caiaphas, and consulted how they might take Jesus by subtlety, and kill him. But they said: Not during the feast, lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, a woman came to him with an alabaster jar of very precious ointment, and she poured it upon his head as he reclined at the table. But when his disciples saw it, they were indignant, saying: Why this waste? This ointment might have been sold for much, and given to the poor. But Jesus understood it, and said to them: Why do you trouble the woman? for she has performed a good work for me. For the poor you have always with you; but me you have not always. For in that she poured this ointment on my body, she did it to prepare me for burial. Verily I say to you: Wherever this gospel shall be preached in the whole world, that which this woman has done shall also be told as a memorial to her.

Then one of the twelve, called Judas Iscariot, went to the high priests and said: What will you give me, and I will deliver him to you? And they appointed [or weighed] unto him thirty pieces of silver. And from that time he sought opportunity to betray him.

Now on the first day of unleavened bread the disciples came to Jesus, saying: Where wouldst thou that we prepare for thee to eat the paschal lamb? And he said: Go into the city to such a man, and say to him: The Master says: My time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the paschal lamb.

Now when the evening had come, he was reclining at table with the twelve. And as they were eating he said: Verily I say to you: One of you shall betray me. And they were exceedingly sorrowful, and began each to say to him: Is it I, Lord? And he answered: He who dips his hand with me in the dish, he shall betray me. The Son of

Man goes as it is written of him; but woe unto that man by whom the Son of Man is betrayed! it would have been better for that man if he had not been born. Then Judas, who betrayed him, answered and said: Is it I, Rabbi? He said to him: Thou hast said. And as they were eating, Jesus took bread and blessed and broke it, and gave it to the disciples, and said: Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying: Drink of it every one; for this is my blood of the (new) covenant, which is shed for many for the remission of sins. But I say to you: I will not drink henceforth of this fruit of the vine, till that day when I drink it fresh with you in my Father's kingdom. And when they had sung a grace, they went out to Mount Olivet.

Then Jesus said to them: All of you shall be offended because of me this night; for it is written: *I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* But after I have risen, I will go before you into Galilee. Peter answered and said to him: Though all be offended because of thee, I will never be offended. Jesus said to him: Verily I say to thee: This night, before the cock crow, thou shalt deny me thrice. Peter said to him: Though I should die with thee, yet I will not deny thee. And all the disciples said likewise.

THE BETRAYAL AND ARREST IN GETHSEMANE

Then Jesus came with them to a place called Gethsemane and said to the disciples: Sit down here, while I go yonder to pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and in an agony. Then he said to them: My soul is exceedingly sorrowful, even unto death; stay here and watch with

me. And he went a little farther, and fell down flat on his face, and prayed, saying: O my Father, if it be possible, let this cup pass away from me; yet not as I will, but as Thou wilt. And he came to the disciples and found them asleep, and said to Peter: What! could you not watch with me one hour? Watch and pray, that you enter not into temptation; the spirit indeed is ready, but the flesh is weak.

Again a second time he went away and prayed, saying: O my Father, if this cannot pass away except I drink it, Thy will be done. And he came and found them asleep again; for their eyes were heavy.

And he left them and went away again and prayed the third time, saying the same words. Then he came to his disciples and said to them: Sleep on now and take your rest; behold, the hour is at hand, and the Son of Man is delivered up into the hands of sinners. Arise, let us be going; behold, he who betrays me is at hand. While he yet spoke, lo, Judas, one of the twelve, came, and with him a great company with swords and clubs, sent from the high priests and elders of the people. Now he who betrayed him had given them a sign, saying: Whomever I shall kiss, that is he; lay hands on him. And forthwith he came to Jesus, and said: Hail, Rabbi! and kissed him eagerly. And Jesus said to him: Friend, do that for which thou hast come. Then they came and laid hands on Jesus and took him. And, behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck a servant of the high priest, and cut off his ear. Then Jesus said to him: Put back thy sword into its sheath; for all they who take the sword shall perish with the sword. Or thinkest thou that I cannot pray to my

Father, and He shall even now give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that so it must be? In that same hour Jesus said to the people: Have you come out as against a robber with swords and clubs to seize me? I sat daily (with you) teaching in the Temple, and you did not lay hands on me. But all this has come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

And they who had laid hold of Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off to the high priest's courtyard and went in and sat with the soldiers, to see the end. Now the high priests and all the Council were seeking false witness against Jesus, to put him to death; but found it not, though many false witnesses came. But afterwards two came and said: This man said: I am able to destroy the Temple of God, and to build it in three days. And the high priest stood up and said to him: Answerest thou nothing? what is it that these witness against thee? But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. Jesus said to him: Thou hast said; nevertheless I say to you: Henceforth *you shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven*. Then the high priest rent his clothes, saying: He has spoken blasphemy; what further need have we of witnesses? behold, now you have heard his blasphemy. What do you think? They answered and said: He deserves to die. Then they spat in his face, and struck him with their fists; and others struck him with

the palms of their hands, saying: Declare to us, thou Christ, who is it that struck thee?

DENIAL BY PETER; SUICIDE OF JUDAS

Now Peter was sitting outside in the courtyard; and a maid came to him, saying: Thou also wast with Jesus the Galilæan. But he denied before them all, saying: I know not what thou sayest. And when he had gone out into the porch, another maid saw him, and said to those who were there: This man also was with Jesus the Nazarene. And again he denied with an oath: I know not the man. And after a while they who stood by came and said to Peter: Surely thou also art one of them; for thy speech betrays thee. Then he began to curse and to swear: I know not the man. And immediately the cock crew. And Peter remembered the word which Jesus had spoken: Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

When the morning had come, all the chief priests and the elders of the people held a council concerning Jesus so as to put him to death; and when they had bound him, they led him away, and delivered him up to Pilate the governor.

Then Judas, who betrayed him, when he saw that he was condemned, repented, and brought back the thirty pieces of silver to the high priests and the elders, saying: I have sinned in betraying innocent blood. And they said: What is that to us? see thou to it. And he threw the money into the sanctuary and departed; and he went away and hanged himself. And the high priests took the silver pieces saying: It is not lawful to put them into the sacred treasury, because it is the price of blood; and they

held a council, and bought with them the potter's field, to bury strangers in. Wherefore that field has been called to this day : The field of blood. Then was fulfilled that which was spoken by Jeremiah the prophet :

*And they took the thirty pieces of silver,
The price of him who was valued,
Whom they of the children of Israel did value ;
And they gave them for the potter's field,
As the Lord appointed me.*

JESUS BEFORE PONTIUS PILATE

And Jesus stood before the governor ; and the governor asked him, saying : Art thou the King of the Jews ? And Jesus said to him : Thou sayest it. And when he was accused by the high priests and elders, he answered nothing. Then Pilate said to him : Dost thou not hear how many things they witness against thee ? And he gave him no answer, not even one word ; so that the governor marvelled greatly.

Now at the feast it was the custom of the governor to release to the people one prisoner, whom they would desire. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said to them : Whom do you wish me to release to you ? Barabbas, or Jesus who is called Christ ? For he knew well that for envy they had delivered him up.

While he was sitting on the judgement-seat, his wife sent to him, saying : Have nothing to do with that just man ; for I suffered many things to-day in a dream about him. But the high priests and the elders persuaded the people that they should ask for Barabbas and destroy Jesus. The governor answered and said to them : Which

of the two do you wish me to release to you? They said: Barabbas. Pilate said to them: What shall I do then to Jesus who is called Christ? They all said: Let him be crucified. And the governor said: Why, what evil has he done? But they cried out the more, saying: Let him be crucified.

When Pilate saw that he prevailed nothing, but that instead the uproar was increasing, he took water, and washed his hands before the people, saying: I am innocent of the blood of this (righteous) man; and that you shall see. Then all the people answered and said: His blood be on us and on our children. Then he released Barabbas; but Jesus he scourged and delivered to be crucified.

THE CRUCIFIXION

Then the soldiers of the governor took Jesus into the Prætorium [the public hall in the Governor's house], and gathered around him the whole cohort. And they stripped him and put on him a scarlet robe. And plaiting a crown of thorns they crowned him, and put a reed in his right hand; and they bowed the knee before him and mocked him, saying: Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the head. And when they had mocked him, they took the robe off him again and put his own garments on him, and led him away to crucify him. And as they were coming out, they found a man of Cyrene, Simon by name; him they impressed to go with them and carry the cross. And when they had come to a place called Golgotha (that is to say, The Place of a Skull), they gave him vinegar [or wine] to drink mingled with gall; and when he had

tasted it, he would not drink. And they crucified him, and divided his garments among them, casting lots (that it might be fulfilled which was spoken by the prophet :

*They divided my garments among them,
And upon my vesture they cast lots) ;*

and they sat and watched him there ; and they set up over his head, in writing, the charge against him :

THIS IS JESUS THE KING OF THE JEWS

Then there were two robbers crucified with him, one at the right hand, and one at the left.

And they who passed by reviled him, wagging their heads and saying : Thou who destroyest the Temple and buildest it in three days, save thyself. If thou art the Son of God, come down from the cross. Likewise also the high priests mocking him, with the scribes and elders, said : He saved others ; can he not save himself ? He is the King of Israel ! let him now come down from the cross, and we will believe in him. *He trusted in God ; let Him deliver him now, if He desires him ;* for he said : I am the Son of God. The robbers, who were crucified with him, also cast the same in his teeth.

Now from the sixth hour there was darkness over all the land until the ninth hour.

And about the ninth hour Jesus cried with a loud voice, saying : *Eli ! Eli ! lama sabachthani ?* that is to say, *My God ! my God ! why hast Thou forsaken me ?* Some of those who stood there, when they heard that, said : This man calls for Elijah. And immediately one of them ran and took a sponge and filled it with vinegar, and put it on a reed and gave him to drink. The rest said : Let him alone, let us see whether Elijah will come to save him. (And another took

a spear and pierced his side, and there came out water and blood).

Jesus cried again with a loud voice and yielded up his spirit. And, behold, the veil of the sanctuary was rent in two from the top to the bottom; and the earth did quake, and the rocks were rent; and the graves were opened; and many bodies of the saints who slept arose and came out of the graves after his resurrection, and went into the holy city and appeared to many.

Now when the centurion, and they who were with him watching Jesus, saw the earthquake and the things that were done, they feared greatly, saying: Truly this was the Son of God. And many women were there beholding him from afar, who had followed Jesus from Galilee, ministering to him; among whom was Mary Magdalene and Mary the mother of James and Josès and the mother of Zebedee's children.

THE BURIAL AND THE RESURRECTION

When evening had come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple; he went to Pilate, and asked for the body of Jesus. Then Pilate commanded that it should be given up. And Joseph took the body and wrapped it in a shroud of fine linen and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre and departed. And Mary Magdalene was there and the other Mary, sitting opposite to the sepulchre.

Now on the morrow, the day after the Preparation, the high priests and Pharisees came together to Pilate, saying: Sir, we remember that that deceiver said, while

he was yet alive: After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come and steal him away and say to the people: He has risen from the dead; and the last error will be worse than the first. Pilate said to them: Take a guard; go your way, make it as sure as you can. So they went with the guard and made the sepulchre sure, sealing the stone.

In the evening of the sabbath, as it began to dawn towards the first day of the week, Mary Magdalene and the other Mary came to see the sepulchre. And, lo, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. His appearance was like lightning, and his raiment white as snow; and for fear of him the guards trembled and became as dead men. And the angel answered and said to the women: Fear not; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where (the Lord) lay. And go quickly, and tell his disciples that he has risen from the dead; and, behold, he goes before you into Galilee; there you shall see him; lo, I have told you.

THE RISEN LORD APPEARS TO HIS DISCIPLES

And they departed quickly from the sepulchre with fear and great joy; and ran to bring his disciples word. And behold, Jesus met them, saying: All hail! And they came and held him by the feet, and worshipped him. Then Jesus said to them: Be not afraid; go, tell my brethren to go away into Galilee, and there they shall see me.

Now while they were going, behold, some of the

guard came into the city, and told the high priests everything that had happened. And when they had assembled with the elders, and had taken counsel, they gave a great sum of money to the soldiers, saying: Say that his disciples came by night and stole him away while we slept. And if this come to the governor's ears, we will talk him over and make you safe. So they took the money, and did as they were instructed, and this saying has been commonly reported among the Jews to this day.

Then the eleven disciples went away into Galilee, to the mountain where Jesus had appointed them. And when they saw him, they worshipped; but some doubted. And Jesus came and spoke to them, saying: All power has been given to me in heaven and on earth. Go therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatever I commanded you; and, lo, I am with you always even unto the end of the world.

INTRODUCTION

In the order of time this gospel is considered to be the first of the four. Early Christian tradition traces it to the connection between John Mark and Peter. We learn from "The Acts of the Apostles" that it was to the house of John Mark's mother that Peter went after his escape from prison in Jerusalem, that Paul and Barnabas took Mark with them on their first missionary journey, and that he was subsequently the cause of a sharp difference of opinion between these two pioneers in missionary enterprise. He is also mentioned in "Colossians," "Philemon," and "2 Timothy."

In Papias, who wrote c. 120, Mark is described as Peter's interpreter, which may mean that he translated Peter's Aramaic into Greek or committed to writing that which Peter told him by word of mouth. The latter is more probably the case; so that we have here Peter's account as an eye-witness, adapted to the needs of Mark's readers. It was written probably in Rome about A.D. 70.

The aspects of strength, directness, vividness are prominent in the picture; a favourite word with this evangelist is "immediately"; the atmosphere of vivid reality pervades the narrative; the effects of Christ's words and actions upon the disciples and upon the crowds are described with all the force of an eye-witness.

St. Mark seems to have written his account primarily for Gentiles. He explains words like "Boanerges," "Talitha Cumi," "Bartimæus"; Jewish customs relating to the hand-washing, Passover rites, and the Sabbath are set forth for the benefit of readers who would not be familiar with them.

The appendix (p. 125) forms a section which is not found in the oldest manuscripts and was evidently added by a later hand. It gives an epitome of subsequent events and is in marked contrast with the graphic style of St. Mark himself.

ACCORDING TO MARK

THE PREPARATION OF THE WAY

The beginning of the gospel of Jesus Christ (the Son of God); as it is written in Isaiah the prophet:

*Behold, I send My messenger before thy face,
Who shall prepare thy way (before thee).
The voice of one crying in the wilderness,
Make ready the way of the Lord,
Make his paths straight.*

THE BAPTISM AND TEMPTATION

John came baptizing in the wilderness and heralding the baptism of repentance for the remission of sins. And all the country of Judæa, and all they of Jerusalem, went out to him and were baptized by him in the river Jordan, confessing their sins. And John was clad in camel's hair, with a leather girdle around his loins; and his food was locusts and wild honey. And he preached saying: There comes after me one mightier than I, the thong of whose sandal I am not fit to kneel down and loosen. I baptized you with water; but he shall baptize you with the Holy Spirit.

And in those days Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And as soon as he had come up out of the water, he saw the heavens cleft asunder, and the Spirit like a dove descending on him; and a voice came out of the heavens: *Thou art my beloved Son, in thee I am well pleased.* And immediately the Spirit drove him into the wilderness. And he was in the wilderness forty days, tempted

by Satan; and he was with the wild beasts; and the angels ministered to him.

JESUS IN GALILEE; THE FIRST DISCIPLES

Now after John was put in prison, Jesus came into Galilee, preaching the gospel of (the kingdom of) God, and saying: The time is fulfilled and the kingdom of God is at hand; repent and believe in the gospel. Now as he passed along by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. And Jesus said to them: Follow me, and I will make you to become fishers of men. And immediately they left the nets and followed him. And when he had gone a little further, he saw James the son of Zebedee and John his brother, even as they were in the boat mending the nets. And straightway he called them; and they left their father Zebedee in the boat with the hired servants, and went after him.

And they went into Capernaum; and straightaway on the sabbath days he entered the synagogue and taught. And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes. And in their synagogue there was a man with an unclean spirit, and he cried out, saying: What have we to do with thee, thou Jesus of Nazareth? Hast thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying: Hold thy peace, and come out of him. And the unclean spirit, convulsing him and crying with a loud voice, came out of him. And they were all amazed, so that they questioned among themselves, saying: What is this? A new teaching? for with authority he commands even the unclean spirits, and they obey him.

And immediately his fame spread abroad throughout all the surrounding country of Galilee.

And as soon as they had come out of the synagogue they entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law was laid up with fever, and straightway they told him about her. And he came and took her by the hand and lifted her up; and the fever left her, and she ministered to them. And in the evening, when the sun had set, they brought to him all who were sick and those who were possessed with demons. And the whole city was gathered at the door. And he healed many who were sick with various diseases, and cast out many demons; and he did not allow the demons to speak, because they knew him (to be the Christ).

And in the morning, long before day began, he rose up and went out and departed to a solitary place, and there he prayed. And Simon and they who were with him followed after him. And when they had found him, they said to him: All men are seeking for thee. And he said to them: Let us go elsewhere into the next towns, that I may preach in them also; for I came out for that purpose. And he preached in their synagogues throughout all Galilee, and cast out demons.

A LEPER AND A PARALYTIC ARE HEALED

And a leper came to him, beseeching him, and kneeling down to him, and saying: If thou wilt, thou canst make me clean. And Jesus, moved with compassion, stretched out his hand and touched him and said to him: I will; be thou made clean. And immediately the leprosy departed from him, and he was cleansed. And he strictly enjoined

him, and forthwith sent him out, and said to him: See thou say nothing to any man; but go thy way, show thyself to the priests, and offer for thy cleansing the things which Moses commanded, for a testimony to them. But he went out, and began to tell many things and to spread abroad the matter, so that Jesus could no more openly enter into the city, but was outside in desert places; yet they came to him from every quarter.

After some days he entered Capernaum again; and it was rumoured that he was in a house. And (straightway) many were gathered together, so that there was no room for them, no, not even at the door; and he preached the word to them. And they came to him, bringing one who was paralysed, who was carried by four men. And when they could not bring him in because of the throng, they uncovered the roof over the place where Jesus was; and when they had opened it up, they let down the couch on which the paralysed man lay. When Jesus saw their faith he said to the paralysed man: Son, thy sins are forgiven thee. But there were certain of the scribes sitting there and reasoning in their hearts: Why does this man speak thus? he blasphemes; who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said to them: Why do you think these things in your hearts? Which is easier, to say to the paralysed man: Thy sins are forgiven thee, or to say, Arise and take up thy couch and walk? But that you may know that the Son of Man has power on earth to forgive sins (he said to the paralysed man), I say to thee: Arise, take up thy bed and go thy way to thy house. And he arose, took up the couch immediately and went out before them all; so that they were all

amazed, and glorified God, saying: We never saw anything like it.

THE CALL OF MATTHEW; DINNER WITH TAX-COLLECTORS

And he went out again by the sea-side; and all the people resorted to him, and he taught them. And as he passed by he saw Levi the son of Alphæus sitting at the custom-house, and said to him: Follow me. And he arose and followed him. And it came to pass that, as Jesus was reclining at table in Levi's house, many collectors and outcasts sat down together with Jesus and his disciples; for there were many, and they followed him. And when the scribes and Pharisees saw him eating with the collectors and outcasts, they said to his disciples: How is it that he eats and drinks with collectors and outcasts? When Jesus heard it, he said to them: They who are well have no need of a physician, but they who are sick; I came not to call the righteous, but sinners (to repentance).

And the disciples of John and of the Pharisees were fasting; and they came and said to him: Why do the disciples of John and of the Pharisees fast, but thy disciples do not fast? And Jesus said to them: Can the friends of the bridegroom fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in that day. No one sews a piece of new cloth on an old garment; else that which should fill it up takes from it, the new from the old, and a worse rent is made. And no one puts new wine into old wine-skins; else the wine will burst the skins, and the wine perishes, and the skins; but they put new wine into fresh wine-skins.

THE SON OF MAN IS LORD OF THE SABBATH

And it chanced that as he was going through the corn-fields on the sabbath day, his disciples began to pluck the ears of corn as they went on their way. And the Pharisees said to him: Behold, why do they on the sabbath that which it is not lawful to do? And he said to them: Did you never read what David did when he was in need and was hungry, he and they who were with him? how he went into the house of God in the days of Abiathar the high priest, and ate the shewbread, which it is not lawful to eat except for the priests, and gave also to those who were with him? And he said to them: The sabbath was made for man, and not man for the sabbath; wherefore the Son of Man is Lord even of the sabbath.

And again he entered the synagogue; and there was a man there whose hand was withered. And they watched him to see whether he would heal him on the sabbath, that they might accuse him. And he said to the man with the withered hand: Arise and stand in the midst. And he said to them: Is it lawful to do good on the sabbath day or to do evil? to save life or to kill? But they held their peace. And he looked around on them with anger, mourning over the hardening of their hearts, and said to the man: Stretch out thy hand. And he stretched it out, and his hand was restored. And the Pharisees went out, and immediately held a council with the Herodians concerning him, how they might destroy him. But Jesus withdrew with his disciples to the sea; and a great many people from Galilee followed him, and from Judæa, and from Jerusalem, and from Idumæa and across the Jordan, and they who dwelt about Tyre and Sidon, a great

company, when they had heard all that he was doing, came to him. And he spoke to his disciples, that a small boat should wait on him, because of the crowd, lest they should throng him. For he had healed many; so that as many as had plagues pressed upon him to touch him. And the unclean spirits, when they saw him, fell down before him and cried out, saying: Thou art the Son of God. And he strictly charged them that they should not make him known.

THE APPOINTMENT OF THE TWELVE APOSTLES

And he went up the mountain, and called unto him whom he would; and they came to him. And he appointed twelve, whom also he named apostles, that they should be with him, and that he might send them forth to preach, and to have power (to heal sicknesses and) to cast out demons; Simon, to whom he gave the name Peter; and James the son of Zebedee, and John the brother of James (and he called their names Boanerges, that is to say, Sons of thunder); and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Cananæan, and Judas Iscariot, who also betrayed him.

THE BLASPHEMY AGAINST THE HOLY SPIRIT

And he went into a house; and the people assembled together again, so that they could not so much as eat bread. And when his kinsfolk heard of it, they went out to lay hold of him; for they said: He is beside himself.

And the scribes who came down from Jerusalem said: He has Beelzebub; and, By the prince of the demons he casts out demons. And he called them to him, and said to

them in parables: How can Satan cast out Satan? For if a kingdom be divided against itself, that kingdom cannot stand. Or if a house be divided against itself, that house cannot stand. So if Satan rises up against himself and is divided, he cannot continue, but is at an end. No man can enter the strong man's house and take away his goods, except he first bind the strong man, and then he will plunder his house. Verily I say to you: All sins shall be forgiven the sons of men, and blasphemies wherewith they shall blaspheme; but he who shall blaspheme against the Holy Spirit shall never have forgiveness, but is guilty of an eternal sin; because they said: He has an unclean spirit.

Then his mother and his brothers came and, standing outside, sent to him, calling him. And the people were sitting about him, and they said to him: Behold, thy mother and thy brothers (and thy sisters) outside are seeking for thee. And he answered them saying: Who is my mother, or my brothers? And looking round on those who sat about him, he said: Behold my mother and my brothers! For whoever shall do the will of God, he is my brother and sister and mother.

PARABLES OF THE KINGDOM

And again he began to teach by the sea-side; and a great many people gathered together to him, so that he went and sat in a boat on the sea; and all the people were by the sea on the shore. And he taught them many things in parables and said to them in his teaching: Harken; Behold, the sower went out to sow; and as he sowed, some seed fell by the wayside, and the birds came and devoured it up. And some seed fell on the rocky

ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth; but when the sun had risen, it was scorched; and because it had no root it withered away. And other fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit. And other fell into the good ground, and yielded fruit that sprang up and grew, and brought forth, some thirtyfold some sixtyfold and some a hundredfold. And he said to them: He who has ears to hear, let him hear.

And when he was alone, they who were about him with the twelve asked him concerning the parable. And he said to them: To you the mystery of the kingdom of God has been given; but to those who are outside, all things are done in parables; that

*Seeing they may see, and not perceive;
And hearing they may hear, and not understand;
Lest at any time they should turn again,
And it should be forgiven them.*

And he said to them: Do you not know this parable? How then will you understand all the parables? The sower sows the word. And these are they by the wayside, where the word is sown, and when they have heard, Satan comes immediately and takes away the word that was sown in them. And these are they likewise who are sown on the rocky ground, who, when they have heard the word, immediately receive it with gladness, yet have no roots in themselves, and so endure but awhile; then, when affliction or persecution arises because of the word, immediately they stumble. And others are they who are sown among the thorns, who have heard the word, and the cares of the world, and the deceitfulness of riches, and the

lusts for other things entering in, choke the word, and it becomes unfruitful. And these are they who are sown on the good ground, such as hear the word, and receive it, and bear fruit, some thirtyfold, some sixtyfold, and some a hundredfold.

And he said to them: Is the lamp lighted to be put under the basket-measure or under the bed? and not to be set on the lampstand? For there is nothing so hidden that it shall not be made manifest; neither was there anything so secret that it shall not come to light. If any one has ears to hear, let him hear. And he said to them: Take heed what you hear; with what measure you mete, it shall be measured to you; and more shall be given to you (who hear). For he who has, to him shall be given; and he who has not, from him shall be taken away even that which he has.

And he said; So is the kingdom of God, as if a man should cast seed into the earth, and should sleep, and rise night and day, and the seed should spring and grow up, he knows not how. For the earth bears fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, immediately *he thrusts in the sickle, because the harvest has come.*

And he said: To what shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that are in the earth; yet when it is sown, it grows up and becomes greater than all the herbs, and shoots out great branches; so that *the birds of the air may make their nests under the shadow thereof.*

And with many such parables he spoke the word to them, as they were able to hear it; and without a parable

he spoke nothing to them ; but when they were alone, he expounded all things to his own disciples.

CHRIST'S POWER OVER DEMONS, DISEASE AND DEATH

And the same day, when the evening had come, he said to them : Let us cross over to the other side. And leaving the people, they took him even as he was in the boat ; and other boats were with him. And there arose a great storm of wind, and the waves beat into the boat, so that it was already filling. And he himself was in the stern, asleep on the cushion ; and they awoke him, and said to him : Master, carest thou not that we perish ? And he arose and rebuked the wind, and said to the sea : Peace, be still. And the wind went down, and there followed a great calm. And he said to them : Why are you fearful ? Have you no faith yet ? And they feared exceedingly, and said one to another : Who then is this, that even the wind and the sea obey him ?

And they came to the opposite shore, into the country of the Gerasenes. And when he had come out of the boat, immediately there met him from the tombs a man with an unclean spirit, who had his dwelling among the tombs ; and no man could bind him any longer, no, not with a chain ; because he had often been bound with fetters and chains, and he had plucked asunder the chains, and broken in pieces the fetters ; neither could any man tame him. And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him and crying out with a loud voice, he said : What have I to do with thee, Jesus, thou Son of the most high God ? I adjure thee by God, that thou torment me not.

For he had said to him: Come out of the man, thou unclean spirit. And he asked him: What is thy name? And he answered: My name is Legion, for we are many. And he besought him much that he would not send them away out of the country.

Now there was there on the mountain-side a great herd of swine feeding. And (all the demons) besought him, saying: Send us into the swine, that we may enter them. And he gave them leave. And the unclean spirits came out, and entered the swine; and the herd rushed headlong down the steep into the sea (in number about two thousand), and were choked in the sea. And the swineherds fled, and told it in the city and in the country. And they came to see what had happened, and came to Jesus, and saw the demoniac who had had the legion, sitting clothed, and in his right mind; and they were afraid. And they who saw it told them how it happened to the demoniac, and concerning the swine. And they began to entreat him to depart from their borders.

And as he was entering the boat, the demoniac begged him that he might be with him. But Jesus did not allow him, but said to him: Go home to thy friends, and tell them how great things the Lord has done for thee, and how he had mercy on thee. And he departed and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel.

And when Jesus had crossed over again by boat to the other side, many people gathered to him; and he was near the sea. And there came one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet, and asked him earnestly, saying: My little daughter lies at the point of death; I pray thee, come and

lay thy hands on her, that she may be healed, and she shall live. And Jesus went with him, and a large crowd followed him and thronged him. And a certain woman, who had an issue of blood for twelve years, and had suffered many things from many physicians, and had spent all that she had, and felt no better, but grew worse and worse, having heard the things concerning Jesus, came in the crowd behind, and touched his garment. For she said: If I may touch but his clothes, I shall be healed. And at once the fount of her blood was dried up; and she felt in her body that she was healed of her plague. And immediately Jesus, knowing in himself that power from him had gone forth, turned round in the crowd and said: Who touched my clothes? And his disciples said to him: Thou seest the multitude thronging thee, and dost thou ask, Who touched me? And he looked round about to see her who had done this thing. But the woman fearing and trembling (for she knew what had happened to her) came and fell down before him, and told him all the truth. And he said to her: Daughter, thy faith has saved thee; go in peace, and be healed of thy plague.

While he was yet speaking they came from the ruler of the synagogue's house, saying: Thy daughter is dead; why trouble the Master any further? But Jesus, not heeding the word that was spoken, said to the ruler of the synagogue: Be not afraid, only believe. And he allowed no man to follow him, except Peter and James and John the brother of James. And they came to the house of the ruler of the synagogue, and he saw the confusion and those who wept and wailed greatly. And he went in and said to them: Why do you make this ado and weep? the child is not dead, but is asleep. And they laughed him to scorn. Then

he put them all out and took the child's father and mother and those who were with him, and went in where the child was. And taking the child by the hand, he said to her: *Talitha cumi*; which is, being interpreted: Maiden, I say to thee, arise. And straightway the maiden arose and walked; for she was twelve years old. And they were astonished beyond measure. And he charged them strictly that no man should know of it; and bade that something should be given her to eat.

JESUS ENCOUNTERS UNBELIEF AT NAZARETH

And he went out thence and came into his own country, and his disciples followed him. And when the sabbath had come, he began to teach in the synagogue; and many hearing him were astonished, saying: Whence has this man these things? and what is the wisdom that is given to him, and such mighty works that are wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James and Joses and of Judas and Simon? and are not his sisters here with us? And they stumbled because of him. But Jesus said to them: A prophet is not without honour, except in his own country and among his own kin and in his own house. And he could do no mighty work there, except that he laid his hands on a few sick folk and healed them. And he marvelled because of their unbelief. And he went round about the villages teaching.

And he called to him the twelve, and began to send them forth two by two, and gave them power over the unclean spirits; and he commanded them that they should take nothing for their journey, but only a staff; no bag, no bread, no money [brass] in their purses, but

should be shod with sandals; and should not put on two coats. And he said to them: In whatever place you enter a house, there abide till you depart thence. And whatever place shall not receive you, and they hear you not, when you depart thence, shake off the dust under your feet for a testimony to them. (Verily I say to you: It shall be easier for Sodom and Gomorrah in the day of judgement than for that city.) And they went out, and preached that men should repent. And they cast out many demons, and anointed with oil many who were sick, and healed them.

EXECUTION OF JOHN THE BAPTIST

And Herod the king heard of him, for his name was spread abroad; and he said: John the Baptist has risen from the dead, and therefore these powers do work in him. Others said: It is Elijah. And others said: It is a prophet, or like one of the prophets. But when Herod heard of it, he said: John, whom I beheaded, he has risen. For Herod himself had sent forth and laid hold of John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. For John had said to Herod: It is not lawful for thee to have thy brother's wife. Therefore Herodias bore a grudge against him, and would have killed him, but she could not; for Herod feared John, knowing that he was a just and holy man, and kept him safe; and when he heard him, he was perplexed about [or, he did] many things, and heard him gladly.

Then an opportunity came when Herod on his birthday gave a dinner to his lords, the military tribunes, and the chief men of Galilee; and when the daughter of Herodias herself came in, and danced, she pleased Herod

and his guests; and the king said to the damsel: Ask of me whatever thou wilt, and I will give it thee. And he swore to her: Whatever thou shalt ask of me, I will give it thee, even to the half of my kingdom. And she went out and said to her mother: What shall I ask? And she said: The head of John the Baptist. And straightway she came in with haste to the king and asked, saying: I desire that thou give me at once the head of John the Baptist on a dish. And the king was exceedingly sorry; yet for his oath's sake, and for the sake of his guests, he would not refuse her. And immediately the king sent a soldier of the guard and commanded that John's head should be brought in; and he went and beheaded him in the prison, and brought his head on a dish, and gave it to the damsel, and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his body, and laid it in a tomb.

FIVE LOAVES AMONG FIVE THOUSAND

And the apostles came together to Jesus and told him all things, both what they had done, and what they had taught. And he said to them: Come by yourselves apart to a desert place, and rest a little; for there were many coming and going, and they had no time even to eat. And they went away to a desert place by boat privately. And the people saw them going, and recognised them, and ran together by land from all the cities, and arrived there first. And Jesus, when he came out, saw a great crowd, and had compassion on them, because they were as sheep without a shepherd; and he began to teach them many things. And when the day was nearly over his disciples came to him, and said: This is a desert place, and

the hour is now late ; send them away, that they may go into the country and villages round about, and buy themselves something to eat. He answered and said to them : You give them something to eat. And they said to him : Shall we go and buy bread with two hundred *denarii*, and give them to eat ? He said to them : How many loaves have you ? go and see. And when they knew, they said : Five, and two fishes. And he commanded them that all should sit down by companies on the green grass. And they sat down in rows, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and broke the loaves, and gave them to his disciples to set before them ; and the two fishes he divided among them all. And they did all eat, and were satisfied. And they took up twelve baskets full of the broken pieces, and of the fishes. And they who ate were five thousand men.

And straightway he constrained his disciples to get into the boat and to go before him to the opposite shore towards Bethsaida, while he himself sent the people away. And when he had bidden them farewell, he went away up the mountain to pray.

And when evening came, the boat was in the midst of the lake and he alone on the land. And he saw them toiling in rowing, for the wind was against them ; and about the fourth watch of the night he came to them, walking on the sea, and would have passed by them ; but when they saw him walking on the sea, they supposed it was a spirit and cried out ; for they all saw him, and were troubled. And immediately he talked with them, and said to them : Be of good cheer ; it is I ; be not afraid. And he went up to them and entered the boat ; and the wind

ceased. And they were greatly amazed in themselves; for they understood not concerning the loaves because their hearts were hardened.

And when they had crossed over they came to the land of Gennesaret, and moored to the shore. And when they had come out of the boat immediately the people recognised him, and ran about the whole surrounding district, and began to carry the sick in their beds to wherever they heard he was. And wherever he entered, into villages or cities or country, they laid the sick in the streets, and besought him that they might touch at least the hem of his garment; and as many as touched him were made well.

JESUS REPROVES THE SCRIBES AND PHARISEES

Then the Pharisees came to him with certain of the scribes, who had come from Jerusalem and had seen some of his disciples eat bread with common, that is to say, with unwashed hands. For the Pharisees, and all the Jews, except they wash their hands carefully [Gr. with the fist], do not eat, observing the tradition of the elders. And when they come from market they do not eat unless they wash themselves. And there are many other things they have taken on themselves to observe: washings of cups and pots and brazen vessels (and couches). Then the Pharisees and scribes asked him: Why do thy disciples not walk according to the tradition of the elders, but eat bread with unwashed hands? He answered them: Well did Isaiah prophesy of you hypocrites, as it is written:

*This people honours me with their lips,
But their hearts are far from me.*

*But in vain do they worship me,
Teaching for doctrines the commandments of men.*

For laying aside the commandment of God, you observe the traditions of men. And he said to them: You do indeed cast aside the commandment of God to maintain your own tradition. For Moses said: *Honour thy father and thy mother*; and, *He who reviles father or mother shall surely die*; but you say: If a man shall say to his father or mother: *Corban*, that is to say, that which thou desirest of me for thy help is given to God; you no longer allow him to do anything for his father or mother, making the word of God of no effect through your tradition, which you have handed down. And you do many such things.

And when he had called all the people, he said to them: Harken to me every one of you, and understand; there is nothing outside the man, that can defile him when it goes into him; but the things which come out of him are those that defile the man. (He who has ears to hear, let him hear.)

And when he had entered into the house away from the people, his disciples asked him about the parable. And he said to them: Are you so void of understanding? Do you not perceive, that whatever enters into the man from outside cannot defile him, because it goes not into his heart, but into his belly, and goes out into the draught? [This he said] making all meats clean. And he said: That which comes out of the man is what defiles him. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, uncleanness, an evil eye, blasphemy, pride, foolishness; all these evil things come out from within, and defile the man.

A GENTILE MOTHER'S FAITH IS REWARDED

And thence he arose, and went into the region of Tyre (and Sidon) and entered a house, and would have no man know it; but he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell at his feet; the woman was a Gentile, a Syrophenician by birth; and she besought him that he would cast the demon out of her daughter. But Jesus said to her: Let the children first be fed; for it is not right to take the children's bread, and to cast it to the dogs. And she answered and said to him: Yes, Lord; yet the dogs under the table eat of the children's crumbs. And he said to her: For this saying go thy way; the demon has gone out of thy daughter. And she went away to her house, and found the child laid upon the bed, and the demon having gone out from her.

And again, departing from the region of Tyre he came through Sidon to the Sea of Galilee, through the midst of the borders of Decapolis [The Ten Cities]. And they brought to him a deaf man who stammered in his speech; and they besought him to lay his hand on him. And he took him aside from the people and put his fingers in his ears, and he spat and touched his tongue, and looking up to heaven, he sighed and said to him: *Ephphatha*, that is: Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he began to speak plainly. And he admonished them to tell no one; but the more he forbade them, so much the more a great deal they published it; and were beyond measure astonished, saying: He has done all things well; he makes both the deaf to hear, and the dumb to speak.

SEVEN LOAVES AMONG FOUR THOUSAND

In those days there was again a very great company, and they had nothing to eat; Jesus called his disciples and said to them: I have compassion on the people because they have now been with me three days, and have nothing to eat; and if I send them away fasting to their homes, they will faint on the road; for some of them have come a distance. And his disciples answered him: Where could one get bread here in the wilderness to satisfy these men? And he asked them: How many loaves have you? And they said: Seven. And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and broke, and gave to his disciples to set before them; and they set them before the people. And they had a few small fishes; and he blessed them and commanded them to set these also before them. So they did eat, and were satisfied; and they took up of the broken pieces that were left seven large baskets. And they who had eaten were about four thousand; and he sent them away.

THE PHARISEES AND SADDUCEES REQUIRE A SIGN

And straightway he entered the boat with his disciples, and came to the region of Dalmanutha. And the Pharisees came forth, and began to dispute with him, asking for a sign from heaven, tempting him. And he sighed deeply in his spirit and said: Why does this generation seek a sign? Verily I say to you, No sign shall be given to this generation. And entering the boat again, he left them and departed over the water. Now the disciples had forgotten to take bread, neither had they in the boat with

them more than one loaf. And he admonished them, saying: Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying: We have no bread. And when Jesus knew it, he said to them: Why do you reason, because you have no bread? do you not yet perceive nor understand? Are your hearts yet hardened? *Have you eyes and see not? and have you ears and hear not?* and do you not remember? When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up? They said: Twelve. And when the seven among the four thousand, how many large baskets full of broken pieces did you take up? And they said: Seven. And he said to them: Do you not yet understand?

And they came to Bethsaida; and they brought a blind man to him and besought him to touch him. And he took the blind man by the hand and led him out of the town; and spitting on his eyes, and laying his hands on him, he asked him: Do you see anything? And he looked up and said: I see men, for I behold [them] as trees, walking. Then again he laid his hands on his eyes; and he looked steadfastly, and was restored, and saw everything clearly. And he sent him away to his home, saying: Go not into the town (nor tell it to any in the town).

PETER'S CONFESSION; JESUS FORETELLS HIS CROSS

Jesus and his disciples went out to the villages of Cæsarea Philippi; and on the road he asked his disciples, saying to them: Who do men say that I am? And they answered: John the Baptist; and some: Elijah; but others: One of the prophets. And he asked them: But who do

you say that I am? Peter answered and said to him: Thou art the Christ. And he admonished them to tell no one about him. And he began to teach them that the Son of Man must suffer many things, and be rejected by the elders and the high priests, and the scribes, and be killed, and after three days rise again. And he spoke that saying openly. And Peter took him aside and began to rebuke him. Then he, turning around and seeing his disciples, rebuked Peter, saying: Get thee behind me, Satan; for thou mindest not the things of God but the things of men.

And he called the people to him, with his disciples, and said to them: If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life shall lose it, but whoever shall lose his life for my sake and the gospel's, shall save it. For what shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? Whoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also the Son of Man shall be ashamed, when he comes in the glory of his Father with the holy angels. And he said to them: Verily I say to you: There are some of those who stand here, who shall not taste of death, till they have seen the kingdom of God come with power.

THE TRANSFIGURATION

And after six days Jesus took with him Peter and James and John, and brought them up on a high mountain by themselves; and he was transfigured before them. His garments glistened and became exceedingly white;

whiter than any fuller on earth could make them. And there appeared to them Elijah with Moses, and they were talking with Jesus. And Peter answered and said to Jesus: Rabbi, it is good for us to be here; let us make three tabernacles, one for thee, and one for Moses, and one for Elijah. Yet he knew not what he was saying, for they were in great fear. And there came a cloud overshadowing them; and a voice came out of the cloud: *This is my beloved Son; hear him.* And suddenly, looking around them, they no longer saw any one, but only Jesus, with themselves. And as they were coming down from the mountain, he warned them not to tell any man what they had seen, till the Son of Man should have risen from the dead. And they kept the saying, questioning among themselves, what the rising from the dead should mean. And they asked him, saying: Why say the scribes that Elijah must first come? And he told them: Elijah indeed comes first, and restores all things; and how is it written of the Son of Man, that he should suffer many things, and be set at nought? But I say to you: Elijah has come, and they have done to him whatever they pleased, as it is written of him.

And when they came to the disciples they saw a great crowd about them, and the scribes disputing with them. And immediately all the people, when they beheld him, were astounded and running to him saluted him. And he asked them: What do you dispute with them? And one of the company answered him: Teacher, I brought to thee my son, who has a dumb spirit; and whenever he seizes him, he convulses him; and he foams, and gnashes his teeth, and pines away; and I spoke to thy disciples that they should cast him out, and they were not able.

He answered them and said: O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to me. And they brought him to him; and when he saw him, immediately the spirit convulsed him; and he fell on the ground, and wallowed foaming. And he asked his father: How long is it since this first happened to him? And he said: From infancy. And often he has thrown him into the fire and into the waters, to destroy him; but if thou canst do anything, have compassion on us and help us. Jesus said to him: If thou canst! All things are possible to him who believes. Immediately the father of the child cried out and said (with tears): I believe; help thou my unbelief. When Jesus saw that the people came running together, he rebuked the unclean spirit, saying to him: Thou dumb and deaf spirit, I command thee, come out of him and go no more into him. And having cried and convulsed him badly, he came out of him; and the child became as one dead; so that most of them said: He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he had come into the house, his disciples asked him privately: Why could not we cast him out? And he said to them: This kind can come out by no other means but by prayer (and fasting).

And they went from there, and made their journey through Galilee; and he would not that any one should know it. For he taught his disciples and said to them: The Son of Man shall be delivered up into the hands of men, and they shall kill him; and when he is killed, he shall rise again after three days. But they understood not that saying and were afraid to ask him.

CONCERNING GREATNESS IN CHRIST'S KINGDOM

And they came to Capernaum; and when he was in the house he asked them: What were you reasoning about on the road? But they held their peace; for on the road they had disputed among themselves who was the greatest. And he sat down and called the twelve, and said to them: If any man desire to be first, he shall be last of all and servant of all. And he took a little child, and set him in the midst of them; and taking him in his arms, he said to them: Whoever shall receive one of such little children in my name, receives me; and whoever receives me, receives not me, but Him who sent me.

John said to him: Master, we saw one casting out demons in thy name (who followed us not); and we forbade him, because he followed us not. But Jesus said: Forbid him not; for no man shall work a miracle in my name who can lightly speak evil of me. For he who is not against us is for us. For whoever shall give you a cup of water to drink, because you are Christ's, verily I say to you, he shall not lose his reward. And whoever shall offend one of these little ones who believe, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off; it is better for thee to go into life maimed, than having thy two hands to go into hell, into the unquenchable fire (where their worm does not die, and the fire is not quenched). And if thy foot offend thee, cut it off; it is better for thee to go into life lame than having thy two feet to be cast into hell (into the unquenchable fire; where their worm does not die and the fire is not quenched). And if thine eye offend thee, pluck it out; it

is better for thee to go into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm does not die, and the fire is not quenched. For every one shall be salted with fire (and every sacrifice shall be salted with salt). Salt is good; but if the salt has lost its saltness, what will you season therewith? Have salt in yourselves, and be at peace one with another.

JESUS ANSWERS THE PHARISEES ON DIVORCE

And he arose thence, and came into the borders of Judæa by the further side of the Jordan; and the people resorted to him again; and, as his custom was, he began to teach them again. And some Pharisees came, and asked him a question to prove him: Is it lawful for a man to put away his wife? And he answered and said to them: What did Moses command you? And they said: Moses allowed us to write a bill of divorce, and to put her away. But Jesus said to them: For your hardness of heart he wrote this precept for you. But from the beginning of the creation, *Male and female He created them. For this cause shall a man leave his father and mother, and cleave to his wife; and the two shall be one flesh.* So that they are no more two, but one flesh. What therefore God has joined together, let not man put asunder. And in the house his disciples asked him again on this matter. And he said to them: Whoever shall put away his wife, and marry another, commits adultery against her; and if she shall put away her husband and marry another, she commits adultery.

CHRIST AND THE CHILDREN; THE RICH MAN'S REFUSAL

And they brought little children to him, that he should touch them; and his disciples rebuked them. But when

Jesus saw it, he was greatly displeased, and said to them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say to you, Whoever shall not receive the kingdom of God as a little child, he shall not enter into it. And he took them up in his arms, laid his hands upon them and blessed them.

And as he was going out on his way, one came running and, kneeling before him, asked him: Good Teacher, what shall I do that I may inherit eternal life? And Jesus said to him: Why callest thou me good? none is good but one, even God. Thou knowest the commandments: *Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Do not defraud; Honour thy father and mother.* And he said to him: Teacher, I have observed all these from my youth. Then Jesus beholding him loved him, and said to him: One thing thou lackest; go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. But his countenance fell at the saying, and he went away sorrowful; for he was one who had great possessions. And Jesus looked round about and said to his disciples: How hardly shall they who have riches enter the kingdom of God! And the disciples were amazed at his words. But Jesus answered again and said to them: Children, how hard it is (for those who trust in riches) to enter the kingdom of God! It is easier for a rope to go through the eye of a needle than for a rich man to enter the kingdom of God. And they were astonished beyond measure, saying to him: Who then can be saved? And Jesus looking on them said: With men it is impossible, but not with God; for all things are possible with God. Then Peter began to say to him: Lo,

we have left all, and have followed thee. Jesus said : Verily I say to you, There is no man who has left house or brothers or sisters or father or mother (or wife) or children or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this life, houses and brothers and sisters and mothers and children and lands, with persecutions ; and in the world to come eternal life. But many who are first shall be last, and the last first.

And they were on the road going up to Jerusalem ; and Jesus was going before them ; and they were amazed, but some as they followed were afraid. And he took the twelve again, and began to tell them the things that were to happen to him : Behold, we go up to Jerusalem ; and the Son of Man shall be delivered to the high priests and the scribes ; and they shall condemn him to death and shall deliver him to the Gentiles ; and they shall mock him and scourge him and spit upon him and kill him ; and after three days he shall rise again.

GREATNESS LIES IN SERVICE

Then James and John, the sons of Zebedee, came to him, saying : Master, we would that thou shouldest do for us whatever we shall ask thee. And he said to them : What would you that I should do for you ? They said to him : Grant us to sit, one at thy right hand and one at thy left hand, in thy glory. But Jesus said to them : You know not what you ask ; can you drink of the cup that I drink ? and be baptized with the baptism wherewith I am baptized ? And they said to him : We can. And Jesus said to them : The cup that I drink you shall drink ; and with the baptism that I am baptized with you shall be baptized ; but to sit at my right hand or at my left hand is not mine

to give; but it is for them for whom it has been prepared. And when the ten heard it, they began to be indignant against James and John. But Jesus called them to him, and said to them: You know that they who are accounted to rule over the Gentiles lord it over them; and their chief men wield great power over them. But it shall not be so among you; but whoever would become great among you shall be your minister; and whoever would be first among you shall be servant of all. For even the Son of Man came not to be ministered to, but to minister, and to give his life a ransom for many.

And they came to Jericho; and as he was going out of Jericho with his disciples and a great number of people, Bartimæus, the son of Timæus, a blind beggar, was sitting by the roadside. And when he heard that it was Jesus of Nazareth, he began to cry out and say: Jesus, thou son of David, have mercy on me. And many rebuked him that he should hold his peace; but he cried out so much the more: Thou son of David, have mercy on me. And Jesus stood still, and said: Call him. And they called the blind man, saying to him: Be of good cheer, rise; he calls thee. And throwing away his cloak, he sprang up and came to Jesus. And Jesus answered and said to him: What wouldest thou that I should do to thee? The blind man said to him: Rabboni, that I may receive my sight. And Jesus said to him: Go thy way; thy faith has saved thee. And immediately he received his sight, and followed him in the way.

JESUS ENTERS JERUSALEM AND CLEANSSES THE TEMPLE

And when they drew near to Jerusalem, towards Bethphage and Bethany, at the Mount of Olives, he sent

two of his disciples and said to them: Go your way to the village in front of you; and as soon as you enter it, you shall find a colt tied, on which no man ever yet sat; loose him, and bring him. And if any one say to you: Why do you so? say that the Lord has need of him; and straightway he will send him here. And they went their way, and found a colt tied at the door outside in the open street; and they loosed him. And some of those who stood there said to them: What are you doing, untying the colt? And they said to them even as Jesus had commanded; and they let them go. And they brought the colt to Jesus, and threw their garments on him; and Jesus sat on the colt. And many spread their garments on the road; and others, branches which they had cut from the fields. And they who went before, and they who followed, cried out:

Hosanna!

Blessed is he who comes in the name of the Lord;

Blessed is the coming kingdom of our father David.

Hosanna in the highest!

And he entered Jerusalem and went into the Temple; and when he had looked round about on all things, and the hour was already late, he went out to Bethany with the twelve.

And on the morrow, when they had come out from Bethany, he was hungry; and seeing a fig-tree afar off with leaves on it, he went to see if he might find any thing on it; and when he came to it, he found nothing but leaves, for it was not the time for figs. And he answered and said to it: No man eat fruit of thee henceforth for ever. And his disciples heard it. And they came to Jerusalem; and he went into the Temple, and began to cast out the sellers and buyers in the Temple, and over-

threw the tables of the money changers, and the seats of those who sold the doves, and would not allow that any man should carry a vessel through the Temple. And as he taught he said to them: Is it not written: *My house shall be called the house of prayer for all the nations?* But you have made it a den of robbers. And the high priests and the scribes heard it, and sought how they might destroy him; for they feared him, because all the people marvelled at his teaching.

And every evening they went outside of the city.

And in the morning, as they passed by, they saw the fig-tree withered away from the roots. And Peter, calling it to mind, said to him: Rabbi, behold, the fig-tree which thou didst curse is withered away. And Jesus answering said to them: Have confidence in God. Verily I say to you: Whoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not waver in his heart, but shall believe that what he says comes to pass; he shall have it. Therefore I say to you: All things whatever you pray and ask for, believe that you have received them, and you shall have them. And when you stand praying, forgive, if you have anything against any one; that your Father also who is in heaven may forgive you your trespasses. (But if you do not forgive, neither will your Father who is in heaven forgive your trespasses.)

THE TWO SONS; THE WICKED HUSBANDMEN

They came again to Jerusalem; and as he was walking in the Temple the high priests and the scribes and the elders came and said to him: By what authority doest thou these things? and who gave thee this authority? Jesus said to them: I will ask you one question, if you

answer me I will tell you by what authority I do these things: The baptism of John, was it from heaven, or from men? answer me. And they reasoned among themselves, saying: If we shall say, From heaven; he will say: Why then did you not believe him? But shall we say: From men. They feared the people, for all counted John to be a prophet indeed. And they answered and said to Jesus: We cannot tell. And Jesus said to them: Neither do I tell you by what authority I do these things.

And he began to speak to them in parables. A man *planted a vineyard, and set a hedge about it, and dug a pit for the wine press, and built a tower,* and let it out to tenants and went abroad. And at the season he sent to the tenants a servant, that he might receive of the fruits of the vineyard from them. And they caught him and beat him and sent him away empty. And again he sent to them another servant; and they wounded him in the head, and handled him shamefully. And again he sent another; and him they killed; and many others, beating some, and killing some. He had yet one, a beloved son; he sent him to them at the last, saying: They will reverence my son. But those tenants said among themselves: This is the heir; come, let us kill him and the inheritance shall be ours. And they took him and killed him and threw him out of the vineyard. What shall the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard to others. Have you not read even this scripture:

*The stone which the builders rejected
The same was set in the head of the corner;
This was from the Lord,
And it is marvellous in our eyes?*

And they sought to lay hold of him, but they feared the people; for they knew that he spoke the parable against them; and they left him and went away.

JESUS ANSWERS THE PHARISEES AND THE SADDUCEES

And they sent to him certain of the Pharisees and of the Herodians, to catch him in his words. And when they had come, they said to him: Teacher, we know that thou art true, and dost not care for any man; for thou dost not regard the person of men, but teachest the way of God in truth; Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said to them: Why do you tempt me? bring me a *denarius*, that I may see it. And they brought it. And he said to them: Whose is this image and inscription? They said to him: Cæsar's. Jesus said to them: Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled greatly at him.

Then the Sadducees (who say that there is no resurrection), came to him and asked him, saying: Teacher, Moses wrote to us: *If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife and raise up children to his brother.* There were seven brothers; and the first took a wife, and dying left no children. And the second took her, and died, leaving no children; and the third likewise. And the seven left no children. Last of all the woman also died. In the resurrection (when they shall rise), whose wife shall she be? for the seven had her to wife. Jesus said to them: Is not this the reason why you err, because you know not the scriptures nor the power of God? For when they shall rise from the dead, they neither marry nor are given in

marriage, but are as angels in heaven. And concerning the dead, that they are raised; have you not read in the book of Moses, in the place concerning the Bush, how God spoke to him, saying: *I am the God of Abraham and the God of Isaac and the God of Jacob?* He is not the God of the dead, but of the living; you do greatly err.

And one of the scribes, who had heard them disputing together, and perceived that he had answered them well, came and asked him: What commandment is the first of all? And Jesus answered: The first is: *Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.* The second is this: *Thou shalt love thy neighbour as thyself.* There is no other commandment greater than these. And the scribe said to him: Of a truth, Teacher, thou hast well said that *He is one, and there is none other but He;* and *to love Him with all the heart, and with all the understanding (and with all the soul), and with all the strength, and to love a man's neighbour as himself,* is far greater than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said to him: Thou art not far from the kingdom of God. And after that no man dared to ask him any question.

And as he taught in the Temple, Jesus answered and said: How do the scribes say that Christ is the son of David? For David himself, inspired by the Holy Spirit, said:

*The Lord said to my Lord,
Sit thou at My right hand,
Till I make thine enemies thy footstool.*

David himself calls him Lord; and how then is he his son?

And the great multitude heard him gladly. And in his teaching he said: Beware of the scribes who like walking about in long robes, and salutations in the market-places, and the front seats in the synagogues, and the best places at feasts; who devour widows' houses, and that under colour of praying long prayers; these shall receive greater condemnation.

And he sat down opposite the treasury, and beheld how the people put money into the treasury; and many who were rich put in much. And one poor widow came, and she threw in two *lepta* [*lepton*=the smallest Greek coin] which make a *quadrans*. And he called to him his disciples, and said to them: Verily I say to you: This poor widow has put in more than all they who are giving to the treasury; for all they gave of their abundance; but she of her poverty put in all that she had, even all her living.

THE DESTRUCTION OF JERUSALEM FORETOLD

And as he went out of the Temple, one of his disciples said to him: Master, behold what manner of stones and what kind of buildings! And Jesus said to him: Dost thou see these great buildings? there shall not be left one stone upon another that shall not be thrown down. And as he sat on Mount Olivet facing the Temple, Peter and James and John and Andrew asked him privately: Tell us, when shall these things be? and what shall be the sign when all these things are about to be fulfilled? And Jesus answering them began to say: Take heed lest any man lead you astray; many shall come in my name, saying: I am he; and shall lead many astray. And when you shall hear of wars and rumours of wars, be not troubled; for these things must needs come to pass, but the end is not

yet. For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in certain quarters, there shall be famines; these are the beginnings of travail. But take heed to yourselves; for they shall deliver you up to councils, and in the synagogues you shall be beaten; and you shall be brought before governors and kings for my sake, for a testimony to them. And the gospel must first be preached to all the nations. And when they lead you to judgement and deliver you up, be not anxious beforehand what you shall speak; but whatever shall be given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. And brother shall deliver up brother to death, and the father his son; and children shall rise up against parents, and shall put them to death. And you shall be hated by all men for my name's sake; but he who shall endure to the end, he shall be saved.

But when you shall see *the abomination that betokens desolation*, standing where it ought not (let him who reads understand), then let those who are in Judæa flee to the mountains; and let him who is on the housetop not go down, nor enter in to get any thing out of his house; and let him who is in the field not turn back again to fetch his cloak. But woe to those who are with child, and to those who nourish their young in those days! And pray that it be not in the winter. For there shall be in those days *such tribulation as has not been from the beginning of the creation which God created till now*, and never shall be. And unless the Lord had shortened those days no flesh would have been saved; but for the elect's sake, whom He chose, He shortened the days. And then if any man shall say to you: Lo, here is the Christ; or, Lo, there; believe him not; for

false Christs and false prophets shall arise, and shall show signs and wonders to lead astray, if it were possible, even the elect. But take heed; behold, I have told you all things beforehand.

CHRIST'S RETURN; THE WISDOM OF WATCHFULNESS

But in those days, after that tribulation, *the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken.* And then they shall see *the Son of Man coming in the clouds with great power and glory.* And then he shall send his angels, and *shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.*

Now from the fig-tree learn its parable: When its branch has become tender, and puts forth its leaves, you know that summer is near; so you likewise, when you see these things coming to pass, be sure that he is near, even at the doors. Verily I say to you: This generation shall not pass away till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day or that hour no one knows, not even the angels in heaven, neither the Son, but the Father. Take heed, watch and pray; for you know not when the time is. For it is as a man travelling abroad, who left his house, and gave authority to his servants, to each one his work, and commanded the porter to watch. Watch therefore; for you know not when the master of the house comes, in the evening or at midnight or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say to you I say to all: Watch.

THE ANOINTING ; THE PASSOVER ; THE LORD'S SUPPER

Two days later came the feast of the Passover and the unleavened bread ; and the high priests and the scribes sought how they might take him by subtlety and kill him. For they said : Not during the feast, lest there be an uproar among the people.

And while he was in Bethany in the house of Simon the leper, as he reclined at table, there came a woman with an alabaster jar of ointment of nard, pure and costly ; and she opened the jar, and poured it on his head. And there were some who were indignant among themselves, and said : Why this waste of the ointment ? For it might have been sold for more than three hundred *denarii* and given to the poor. And they rebuked her. But Jesus said : Let her alone ; why do you trouble her ? she has performed a good work for me. For you have the poor always with you, and whenever you will you can do them good ; but me you have not always. She has done what she could ; she has anointed my body beforehand to prepare me for burial. Verily I say to you : Wherever this Gospel shall be preached throughout the whole world, that also which this woman has done shall be told as a memorial to her.

And Judas Iscariot, one of the twelve, went to the high priests to betray him to them. And when they heard it they were glad, and promised to give him money. And he sought a good opportunity to betray him.

And on the first day of unleavened bread, when they sacrificed the paschal lamb, his disciples said to him : Where wouldst thou that we go and prepare for thee to eat the paschal lamb ? And he sent two of his disciples,

and said to them: Go into the city, and there a man carrying a pitcher of water shall meet you; follow him. And wherever he shall go in, say to the master of the house: The Teacher asks: Where is my guest-room, where I shall eat the paschal lamb with my disciples? And he will show you a large upper room furnished and prepared; there make ready for us. And his disciples went out and came into the city, and found as he had said to them; and they made ready the paschal lamb. And in the evening he came with the twelve. And as they reclined at table, and were eating, Jesus said: Verily I say to you: One of you, even he who eats with me, shall betray me. They began to be distressed, and to say to him one by one: Is it I? And he said to them: It is one of the twelve, he who dips his hand with me in the dish. The Son of Man indeed goes, even as it is written of him; but woe to that man through whom the Son of Man is betrayed! it were better for that man if he had not been born. And as they were eating, he took bread, and blessed, and broke it, and gave to them, and said: Take, (eat), this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said to them: This is my blood of the (new) covenant, which is shed for many. Verily I say to you: I will drink no more of the fruit of the vine till that day when I drink it fresh in the kingdom of God. And when they had sung a grace they went out to Mount Olivet. And Jesus said to them: All you shall be offended (because of me this night); for it is written: *I will smite the shepherd, and the sheep shall be scattered abroad*. But after I have risen, I will go before you into Galilee. But Peter said to him: Although all shall be offended, yet I will not. And Jesus said to him: Verily I

say to thee: This day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently: Though I should die with thee, yet I will not deny thee. And they all said likewise.

THE BETRAYAL AND ARREST IN GETHSEMANE

And they came to a place which was named Gethsemane; and he said to his disciples: Sit down here, while I pray. And he took with him Peter and James and John, and began to be greatly amazed, and in an agony; and he said to them: My soul is exceedingly sorrowful even to death; stay here and watch. And he went a little further and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said: Abba, Father, all things are possible to Thee; take away this cup from me; yet not what I will, but what Thou wilt. And he came and found them asleep, and said to Peter: Simon, sleepest thou? couldst thou not watch one hour? Watch and pray, lest you enter into temptation. The spirit indeed is ready, but the flesh is weak.

And again he went away and prayed, saying the same words. And when he returned, he found them asleep, for their eyes were heavy, and they knew not what to answer him.

And he came the third time and said to them: Sleep on now, and take your rest; it is enough; the hour has come; behold, the Son of Man is delivered up into the hands of sinners. Arise, let us be going; behold, he who betrays me is at hand. And immediately, while he yet spoke, Judas, one of the twelve, came and with him a great company with swords and staves, sent from the high priests and the scribes and the elders. Now he who betrayed him had

given them a concerted sign, saying: Whomever I shall kiss, that is he; lay hands on him, and lead him away safely. And when he came, he went straightway to him and said: Rabbi! and kissed him eagerly. And they laid their hands on him, and took him. And one of those who stood by drew his sword, and struck a servant of the high priest, and cut off his ear. And Jesus answered and said to them: Have you come out, as against a robber, with swords and clubs to seize me? I was daily with you in the Temple teaching, and you did not lay hands on me; but this has come to pass that the scriptures might be fulfilled. And they all forsook him, and fled. And a certain young man followed him with a fine linen cloth wrapped around his naked body; and they laid hands on him; and he left the linen cloth, and fled naked.

And they led Jesus away to the high priest, with whom were assembled all the high priests and the elders and the scribes. And Peter followed him afar off, even within, into the courtyard of the high priest; and he sat with the soldiers, warming himself at the fire. Now the high priests and all the Council were seeking witness against Jesus to put him to death, and found it not. For many bare false witness against him, but their witness agreed not together. Then some stood up, and bore false witness against him, saying: We heard him say: I will destroy this Temple made with hands, and in three days I will build another made without hands. But even so their witness did not agree together. And the high priest stood up in the midst and asked Jesus, saying: Answerest thou nothing? What is it that these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ, the

Son of the Blessed? And Jesus said: I am; and *you shall see the Son of Man sitting at the right hand of power and coming with the clouds of heaven*. Then the high priest rent his clothes, and said: What further need have we of witnesses? You have heard the blasphemy; what do you think? And they all gave sentence that he deserved to die. And some began to spit on him, and to cover his face, and to strike him with their fists and to say to him: Declare to us; and the soldiers struck him with the palms of their hands.

DENIAL BY PETER; JESUS BEFORE PILATE

And as Peter was beneath in the courtyard, one of the maids of the high priest came, and when she saw Peter warming himself, she looked upon him and said: Thou also wast with Jesus the Nazarene. But he denied, saying: I know not, nor understand what thou sayest. And he went out into the forecourt, and the cock crew. And the maid saw him and began again to say to those who stood by: This is one of them. And he denied it again. And again a little later, they who stood by said to Peter: Surely thou art one of them; for thou art a Galilean (and such is thy speech). But he began to curse and to swear: I know not this man of whom you speak. And immediately the cock crew the second time. And Peter remembered the word that Jesus said to him: Before the cock crow twice, thou shalt deny me thrice. And he began to weep.

And forthwith in the morning the high priests held a consultation with the elders and scribes and the whole Council, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him: Art

thou the King of the Jews? And he answering said to him: Thou sayest it. And the high priests accused him of many things. And Pilate asked him again, saying: Answerest thou nothing? Behold how many things they lay to thy charge. But Jesus no longer answered anything, so that Pilate marvelled.

Now at the feast it was his custom to release to them a prisoner, whomever they asked for. And there was one named Barabbas, lying bound with those who had made insurrection, and had committed murder in the insurrection. And the people, going up to him, began to ask him to do to them according to his custom. But Pilate answered them, saying: Will you that I release to you the King of the Jews? For he knew that for envy the high priests had delivered him up. But the high priests stirred up the people, that he should release Barabbas to them instead. And Pilate answered again and said to them: What then shall I do to him whom you call the King of the Jews? And they cried out again: Crucify him. Then Pilate said to them: Why, what evil has he done? But they cried out the more: Crucify him. And so Pilate, wishing to satisfy the people, released Barabbas to them, and delivered Jesus, when he had scourged him, to be crucified.

THE CRUCIFIXION

And the soldiers led him away inside the court, which is the Prætorium; and they called together the whole cohort. And they clothed him with purple, and plaiting a crown of thorns, they crowned him, and began to salute him: Hail, King of the Jews! And they struck him on the head with a reed, and spat upon him, and bowing

their knees worshipped him. And when they had mocked him, they took off the purple, and put his own clothes on him; and they led him out to crucify him.

And they impressed a passer-by, Simon of Cyrene—the father of Alexander and Rufus—coming from the country to carry his cross. And they brought him to the place Golgotha (which is, being interpreted: The place of a skull). And they gave him to drink wine mingled with myrrh, but he did not take it.

And they crucified him, and divided his garments among them, casting lots upon them, as to what each should take. And it was the third hour, and they crucified him. And above him was written the charge against him:

THE KING OF THE JEWS

And with him they crucified two robbers; one at his right hand, and one at his left. (And the scripture was fulfilled, which says: *And he was reckoned among the transgressors.*)

And they who passed by railed at him, wagging their heads, and saying: Ha! Thou who destroyest the Temple and dost build it in three days, save thyself and come down from the cross. So also the high priests, mocking him among themselves with the scribes, said: He saved others; cannot he save himself? Let the Christ, the King of Israel, come down now from the cross, that we may see and believe. And they who were crucified with him reproached him.

And when the sixth hour came, there was darkness over the whole land till the ninth hour.

And at the ninth hour Jesus cried with a loud voice: *Eloi! Eloi! lama sabachthani?* which is, being interpreted, *My God! my God! why hast Thou forsaken me?* And some

of those who stood by, when they heard it, said: Behold, he calls for Elijah. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying: Let him alone; let us see whether Elijah will come to take him down.

Then Jesus uttered a loud cry and gave up his spirit. And the veil of the Temple was rent in two from the top to the bottom.

And when the centurion, who was standing by, opposite him, saw that he cried out thus, and gave up his spirit, he said: Truly this man was the Son of God. There were also women beholding from afar, among whom were Mary Magdalene, and Mary the mother of James the little and of Joses and Salome, who, when he was in Galilee, followed him and ministered to him, and many other women who came up with him to Jerusalem.

THE BURIAL AND THE RESURRECTION

And now when it was evening (because it was the Preparation, that is, the day before the sabbath), Joseph of Arimathæa, an honourable councillor, who himself was expecting the kingdom of God, came, and went in boldly to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and calling to him the centurion, he asked him whether he was already dead. And when he knew it from the centurion, he granted the body to Joseph. And he bought fine linen, and taking him down wound him in the shroud, and laid him in a tomb that was hewn out of a rock, and rolled a stone to the door of the tomb. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

And when the sabbath was over Mary Magdalene, and

Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early in the morning, on the first day of the week, they came to the tomb when the sun had risen. And they were saying among themselves: Who shall roll away the stone from the door of the tomb for us? And looking up they saw that the stone was rolled back; for it was very great. And going into the tomb, they saw a young man sitting, arrayed in a white robe, at the right side; and they were amazed. And he said to them: Do not be amazed; you seek Jesus the Nazarene who was crucified; he has risen; he is not here; behold, the place where they laid him! But go your way, tell his disciples and Peter; he goes before you into Galilee; there you shall see him, as he said to you. And they went out and fled from the tomb; for trembling and astonishment had come upon them, and they said nothing to any one, for they were afraid.

APPENDIX TO MARK. AN EPITOME

Now when he had risen early the first day of the week, he appeared first to Mary Magdalene, from whom he had expelled seven demons. She went and told those who had been with him, as they mourned and wept. And they, when they heard that he was alive and had been seen by her, did not believe it.

After these things he appeared in another form to two of them, as they were on their way into the country. And they went and told it to the rest; nor did they believe them.

Afterwards he appeared to the eleven as they reclined at table, and upbraided them with their unbelief and hardness of heart, because they did not believe those who

had seen him after he had risen. And he said to them: Go into the whole world, and preach the glad tidings to the whole creation. He who believes and is baptized shall be saved; but he who does not believe shall be condemned. And these signs shall follow those who believe: In my name they shall cast out demons; they shall speak with (new) tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover.

So then the Lord, after he had spoken to them, was received up into heaven, and sat down at the right hand of God.

And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

INTRODUCTION

This is the first of two books (the second being the Acts of the Apostles) in which a careful and methodical observer, trained in the school of medicine, gives an account of the rise and growth of Christianity. The literary level of the work is high and the accuracy with which the writer gives his information has often been remarked. It is not difficult to appreciate Rénan's description of this Gospel as "the most beautiful book ever written, the hosanna of the little ones and the humble."

The dedication is the only one of its kind in the New Testament. We do not know who Theophilus was; he may have been a Roman or Greek official who was interested in the Gospel. The reference in the preface to the attempts of previous writers indicates a later date for this Gospel. Some scholars assign it to the end of the first century, but it was probably written about A.D. 80.

Humanity and universal sympathy are its notes. In the genealogy which he gives, St. Luke traces the Saviour's descent not from Abraham "the father of the faithful," but from "Adam, the son of God." The tenderness of Jesus of Nazareth, the wide range of his sympathy with the suffering, his compassion on the sinful, are all strongly brought out. Among the priceless gems in this treasury are the parables of the lost sheep, the lost coin, the lost son and the good Samaritan. The "beloved physician" is the only evangelist who tells us of Christ's prayer for those who put him to death.

In keeping with this note of tenderness women are more prominent in the narrative, and the artistic sense of the author has recorded for our delight religious songs which might otherwise have been lost. Mary's glorious hymn, the song of Zachariah, the anthem of the heavenly host, and the "Nunc Dimittis," have come down to us through the loving care of this inspired writer.

ACCORDING TO LUKE

ADDRESS TO THEOPHILUS

Forasmuch as many men have undertaken to draw up an account of those things which have been fully established among us, even as they—who from the beginning saw them themselves and assisted at the doing of them—delivered them to us, it seemed good to me also, having traced the course of all things accurately from the very first, to write thee a regular account, most excellent Theophilus, that thou mightest know the certainty of those things which thou hast been taught by word of mouth.

THE BIRTH OF JOHN THE BAPTIST

In the days of Herod, the king of Judæa, there was a certain priest named Zachariah, of the course of Abijah; and his wife was of the daughters of Aaron, and her name was Elisabeth. Both were right in the sight of God, walking in all the commandments and ordinances of the Lord without reproach. And they had no child because Elisabeth was barren, and both were well advanced in years. And it came to pass, that while he executed the priest's office in the order of his course before God, according to the custom of the priest's office, his lot was to go into the sanctuary of the Lord and burn incense. And the whole congregation was praying outside at the hour of incense. And there appeared to him an angel of the Lord standing at the right side of the altar of incense. And Zachariah was troubled when he saw him, and fear

fell on him. But the angel said to him: Fear not, Zachariah, for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit even from his mother's womb. And many of the children of Israel he shall turn to the Lord their God. And he shall go before his face in the spirit and power of Elijah, *to turn the hearts of the fathers to the children*, and the unbelievers to walk in the prudence of just men; to make ready a people prepared for the Lord. And Zachariah said to the angel: By what means shall I know this? For I am an old man, and my wife well advanced in years. And the angel answering said to him: I am Gabriel who stand in the presence of God, and I was sent to speak to thee, and to bring these glad tidings. And, behold, thou shalt be silent and not able to speak, till the day when these things are performed, because thou didst not believe my words, which shall be fulfilled in their season.

And the people were expecting Zachariah, and they wondered at his tarrying in the sanctuary. And when he came out, he could not speak to them, and they perceived that he had seen a vision in the sanctuary; for he was making signs to them, and remained speechless. And when the period of his service was ended, he went home.

And after those days his wife Elisabeth conceived, and secluded herself five months, saying: Thus has the Lord dealt with me in the days when he looked on me, to take away the reproach that I suffered among men.

THE ANNUNCIATION TO MARY; HER HYMN OF PRAISE

Now in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin betrothed to a man named Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said: Hail! thou who art endued with grace, the Lord is with thee (blessed art thou among women). And (when she saw him) she was very disturbed at the saying, and reasoned in herself what manner of salutation this might be. And the angel said to her: Fear not, Mary; for thou hast found grace with God. And, behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name *JESUS*. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give to him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then Mary said to the angel: How shall this be, seeing I know not a man? And the angel answered and said to her: The Holy Spirit shall come on thee, and the power of the Highest shall overshadow thee; therefore also the holy child who is begotten by thee shall be called the Son of God. And, behold, thy cousin Elisabeth, even she has conceived a son in her old age; and this is the sixth month with her who was called barren. For nothing said by God shall be impossible. And Mary said: Behold the handmaid of the Lord; may it be done to me as thou hast said. And the angel departed from her.

And Mary arose in those days, and went with haste to the hill country, to a city of Judah; and entered the house of Zachariah, and greeted Elisabeth. And as soon as

Elisabeth heard Mary's greeting, the baby leapt in her womb; and Elisabeth was filled with the Holy Spirit, and she spoke out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And how does it happen to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy greeting came to my ears, the baby leapt in my womb for joy. And blessed is she who believed that there shall be a fulfilment of those things which were told her from the Lord. And Mary said:

*My soul magnifies the Lord,
And my spirit has rejoiced in God my Saviour.
For He has looked on the lowliness of His handmaid:
For, lo, henceforth all generations shall call me blessed.
For He who is mighty has done great things for me,
And holy is His name.
And His mercy is on those who fear Him
Throughout all generations.
He has showed strength with His arm;
He has scattered the proud by the imagination of their hearts.
He has put down rulers from their thrones,
And has exalted those of low degree.
The hungry He has filled with good things;
And the rich He has sent empty away.
He has helped Israel, His servant,
That He might remember mercy,
(Even as He promised to our fathers)
Toward Abraham and his seed for ever.*

And Mary stayed with her about three months, and returned home again.

THE SONG OF ZACHARIAH

Now Elisabeth's full time came that she should be delivered, and she brought forth a son. And her neighbours and her cousins heard that the Lord had magnified His mercy towards her, and they rejoiced with her. And on the eighth day they came to circumcise the child; and they would have called him by his father's name Zachariah. But his mother answered and said: Not so, but he shall be called John. And they said to her: There is none of thy kindred who is called by this name. And they made signs to his father as to what he would have him called. And he asked for a writing-tablet and wrote, saying: His name is John. And they all marvelled. And his mouth was opened immediately and his tongue released, and he spoke, praising God. And fear came on all their neighbours; and all these sayings were spread abroad throughout all the hill country of Judæa. And all who heard them laid them up in their hearts saying: What then shall this child be? And the hand of the Lord was with him. And his father Zachariah was filled with the Holy Spirit and prophesied, saying:

*Blessed be the Lord, the God of Israel;
For He has visited and redeemed His people,
And has raised up a horn of salvation for us
In the house of His servant David;
(As He spoke from the beginning of the world,
Through the mouth of His holy prophets)
That we should be saved from our enemies,
And from the hands of all who hate us;
To show mercy toward our fathers,*

*And to remember His holy covenant;
The oath which He swore to Abraham our father,
That He would grant to us,
That we being delivered out of the hand of our enemies
Might serve Him without fear,
In holiness and righteousness before Him all our days.
And thou, child, shalt be called the prophet of the Highest;
For thou shalt go before the face of the Lord
To make ready His ways;
To give knowledge of salvation to His people
In the remission of their sins,
Through the tender mercy of our God;
Whereby the dayspring from on high shall visit us,
To give light to those who sit in darkness and the shadow of death,
To guide our feet into the way of peace.*

And the child grew and became strong in spirit, and was in the deserts till the day came when he should show himself to the Israelites.

THE BIRTH OF JESUS CHRIST

And it came to pass in those days, that there went out a decree from Augustus the Emperor, that all the world [the Roman Empire] should be registered. (This was the first census taken when Quirinius was governor of Syria.) And all went to be registered, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, to Judæa, to the city of David, which is called Bethlehem; because he was of the house and family of David; to be registered with Mary his betrothed, who was great with child. And while they

were there, her time came that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger [Gr. stall], because there was no room for them inside the inn.

And there were in the same country shepherds out in the fields keeping the night-watches over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they feared exceedingly. And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, which shall be to all the people. For to you is born this day in the city of David a Saviour, who is Christ the Lord. And this is a sign to you: You shall find the baby wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

Glory to God in the highest,

And on earth peace among men of His good pleasure.

And as soon as the angels had gone away from them into heaven, the shepherds said one to another: Let us now go over to Bethlehem, and see this thing that has happened, which the Lord has made known to us. So they went with haste, and found Mary and Joseph, and the baby lying in the manger. And when they had seen it, they made known abroad the saying that was told them concerning this child. And all who heard it wondered at these things which were told them by the shepherds. But Mary treasured all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it had been told them.

THE PRESENTATION IN THE TEMPLE

And when the eighth day came, that the child should be circumcised, his name was called *JESUS*, the name given by the angel before he was conceived in the womb.

And when the days of their purification, according to the law of Moses, were fulfilled, they brought him to Jerusalem, to present him to the Lord (as it is written in the Law of the Lord: *Every male that opens the womb shall be called holy to the Lord*), and to offer a sacrifice according to what is said in the Law of the Lord: *A pair of turtle-doves or two young pigeons*. And, behold, there was a man in Jerusalem, named Simeon, a just and devout man, looking for the consolation of Israel, and the Holy Spirit was upon him. And he had received an answer from the Holy Spirit, that he should not see death till he had seen the Lord's Christ. And he came by the Spirit into the Temple; and when the parents brought in the child Jesus, to do for him according to the custom of the Law, then he received him into his arms and blessed God, and said:

*Now Thou lettest Thy servant depart, O Lord,
According to Thy word, in peace;
For mine eyes have seen Thy salvation,
Which Thou hast prepared before the face of all peoples,
A light for the unveiling of the Gentiles,
And the glory of Thy people Israel.*

And his father and his mother were marvelling at the things which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold, **this**

child is appointed for the falling down and rising up of many in Israel, and for a sign which shall be spoken against—yea, and a sword shall pierce through thy own soul—that thoughts out of many hearts may be revealed. And there was a prophetess, one Anna, the daughter of Phanuel, of the tribe of Asher (who was well advanced in years, having lived with a husband seven years from her virginity, and having been a widow for eighty-four years), who never went out of the Temple, worshipping with fastings and prayers night and day. And she coming up at that moment gave thanks to God, and spoke of him to all those who were looking for redemption in Jerusalem.

THE BOY JESUS IN THE TEMPLE

And when they had performed all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and became strong, being filled with wisdom; and the grace of God was with him.

Now his parents used to go to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up according to the custom of the feast. And when they had completed the days, as they were returning, the boy Jesus stayed behind in Jerusalem, without his parents knowing it. But they, supposing him to be in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they did not find him, they turned back again to Jerusalem, seeking him. And after three days they found him in the Temple, sitting in the midst of the doctors, both listening to them and asking them questions. And all who heard

him were amazed at his understanding and his answers. And when they saw him, they were astonished; and his mother said to him: Son, why hast thou dealt thus with us? Behold, thy father and I were looking for thee with heavy hearts. And he said to them: How is it that you were looking for me? Did you not know that I must be about my Father's business? And they did not understand the word which he spoke to them. And he went down with them and came to Nazareth, and was obedient to them; and his mother kept all these sayings in her heart. And Jesus advanced in wisdom and stature, and in grace before God and men.

THE MINISTRY OF JOHN; THE BAPTISM OF JESUS

Now in the fifteenth year of the reign of Tiberius the Emperor, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came to John the son of Zachariah in the wilderness. And he went into all the country around the Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the sayings of Isaiah the prophet:

*The voice of one crying in the wilderness,
Make ready the way of the Lord,
Make His paths straight.
Every valley shall be filled,
And every mountain and hill shall be brought low;
And crooked things shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God.*

He said therefore to the people who went out to be baptized by him: You offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of your repentance, and begin not to say within yourselves, We have Abraham as our father; for I say to you, God is able of these stones to raise up children to Abraham. And even now the axe is laid at the root of the trees; every tree therefore that does not yield good fruit is cut down and cast into the fire. And the people asked him, saying: What then must we do? He answered and said to them: He who has two coats, let him share with him who has none; and he who has food, let him do the same.

Then collectors came also to be baptized, and said to him: Teacher, what must we do? And he said to them: Demand no more than that which is appointed you.

And soldiers on the march asked him, saying: And we, what must we do? And he said to them: Do violence to no man, neither give false information about any one; and be content with your allowance.

While the people were in suspense, and all were debating in their hearts concerning John, whether he were the Christ or not, John answered, saying to them all: I indeed baptize you with water, but there comes one mightier than I, the thong of whose sandal I am not fit to loosen; he shall baptize you with the Holy Spirit and with fire; whose fan is in his hand, and he will thoroughly cleanse his threshing-floor, and will gather the wheat into his barn; but the chaff he will burn up with unquenchable fire. And with many other exhortations he preached good tidings to the people.

Then Herod the tetrarch, being rebuked by him concerning Herodias his brother's (Philip's) wife, and for all the evil things which he had done, added this further one to them all, that he shut up John in prison.

Now when all the people had been baptized, and Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended in a bodily form like a dove upon him, and a voice came out of heaven:

Thou art My beloved Son; in thee I am well pleased.

THE GENEALOGY OF JESUS CHRIST

And Jesus himself was about thirty years of age when he began his work, being (as was supposed) the son of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Jodah, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Symeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon [or, Sala], the son of Nahshon, the son of Amminadab (the son of Admin), the son of Arni, the son of Hezron, the son of

Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Sala, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

THE TEMPTATIONS

Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness for forty days and was tempted by the devil. And in those days he ate nothing; and when they were ended, he was hungry. And the devil said to him: If thou art the Son of God, command this stone to become a loaf. And Jesus answered him, saying: *It is written: Man shall not live by bread alone, (but by every word of God).*

And leading him up, he showed him all the kingdoms of the world in a moment. And the devil said to him: To thee will I give all this authority and the glory of them; for to me it was delivered, and to whomever I will I give it. If thou therefore wilt fall down and worship before me, all shall be thine. And Jesus answered and said to him: *It is written: Thou shalt worship the Lord thy God, and Him only shalt thou serve.*

And he led him to Jerusalem, and set him on the pinnacle of the Temple, and said to him: If thou art the Son of God, cast thyself down hence; for it is written:

*He shall give His angels charge over thee, to keep thee;
And in their hands they shall bear thee up,
Lest at any time thou dash thy foot against a stone.*

And Jesus answering said to him : It is said : *Thou shalt not tempt the Lord thy God*. As soon as the devil had ended all his temptations, he departed from him for a season.

HOSTILITY AT NAZARETH

And Jesus returned in the power of the Spirit into Galilee; and a report concerning him went out through all the surrounding country. And he taught in their synagogues, being commended by all. And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read. And there was delivered to him a roll of the prophet Isaiah. And when he had unfolded the roll, he found the place where it was written :

*The Spirit of the Lord is upon me,
Therefore He anointed me to preach the gospel to the poor ;
He sent me to proclaim release to the captives,
And recovering of sight to the blind,
To restore those who are broken down,
To proclaim the acceptable year of the Lord.*

And he folded the roll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fastened on him. And he began to say to them : To-day this scripture has been fulfilled in your ears. And all bore him witness, and wondered at the words of grace which came out of his mouth. And they said : Is not this Joseph's son? And he said to them : Doubtless you will say to me this proverb : Physician, heal thyself; whatever we heard was done in Capernaum, do also here in thine own country. And he said : Verily I say to you, No prophet is acceptable in his own country. But I tell you of a truth, there were many widows in Israel in the days of Elijah,

when the heaven was shut up three years and six months, when there came a great famine over all the land; yet to none of them was Elijah sent, but only to Sarepta, in the land of Sidon, to a widow. And there were many lepers in Israel in the time of Elisha the prophet; yet none of them was cleansed, but only Naaman the Syrian. And all in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him to the brow of the hill on which their city was built, so as to throw him down headlong. But he, passing through the midst of them, went his way.

JESUS IN GALILEE; HIS FIRST DISCIPLES

And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath days; and they were astonished at his teaching, for his word had power. And in the synagogue there was a man who had an unclean spirit, and he cried out with a loud voice: Let us alone; what have we to do with thee, thou Jesus of Nazareth? Hast thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying: Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, without hurting him at all. And amazement fell upon all, and they spoke among themselves, saying: What is this word that with authority and power he commands the unclean spirits, and they go out? And the rumour of him spread throughout all parts of the surrounding district.

And rising up he left the synagogue and went into Simon's house. And Simon's mother-in-law was suffering from a severe fever, and they besought him for her. And

he stood over her and rebuked the fever, and it left her ; and immediately she arose and ministered to them.

Now when the sun was setting, all who had sick folk suffering from various diseases brought them to him ; and he laid his hands on every one of them, and healed them. Demons also came out of many, crying out, and saying : Thou art the Son of God. And rebuking them he would not allow them to speak, because they knew that he was the Christ.

And when it was day, he came out and went away to a desert place ; and the people sought after him, and came up to him, and would have kept him, so that he should not go from them. But he said to them : I must preach the good tidings of the kingdom of God to the other cities also, for I was sent out for this. And he was preaching in the synagogues of Judæa [or Galilee].

Now while the people pressed upon him to hear the word of God, and he himself was standing on the shore of the Lake of Gennesaret, he saw two boats beside the lake ; but the fishermen had gone out of them, and were washing their nets. And he entered one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down, and taught the people from the boat. Now when he had ceased speaking, he said to Simon : Launch out into the deep, and let down your nets for a haul. And Simon answering said to him : Master, we have toiled all night long and have taken nothing ; but at thy word I will let down the nets. And when they had done this, they enclosed a great quantity of fish, and their nets began to break. And they beckoned to their partners, who were in the other boat, to come and help them. And they came and filled both the boats so

that they began to sink. When Simon Peter saw this, he fell down at Jesus' knees, saying : Lord, go from me, for I am a sinful man. For he was utterly astonished, and all who were with him, at the haul of fish which they had caught, and so were also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon : Fear not ; from this time on thou shalt catch men. And when they had brought their boats to the shore, they left all and followed him.

A LEPER AND A PARALYTIC ARE HEALED

And when he was in one of the cities, behold there was a man full of leprosy, who seeing Jesus fell down on his face and besought him, saying : Lord, if thou wilt, thou canst make me clean. And he stretched out his hand and touched him, saying : I will ; be thou cleansed. And immediately the leprosy passed away from him. And he warned him to tell no one, but to go and show himself to the priests, and offer for his cleansing, according as Moses commanded, for a testimony to them. But so much the more the report went abroad concerning him ; and large crowds came together to hear, and to be healed by him of their infirmities. And he retired into the desert and prayed.

And on one of those days, while he was teaching, there were Pharisees and doctors of the law sitting by, who had come out of every village of Galilee and Judæa and Jerusalem ; and the power of the Lord was with him to heal. And, behold, men brought on a couch a man who was paralysed ; and they sought to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the

throng, they went up on the roof, and let him down through the tiles, couch and all, into the midst before Jesus. And seeing their faith, he said: Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying: Who is this who speaks blasphemies? Who can forgive sins but God alone? When Jesus perceived their thoughts he answered and said to them: Why do you reason in your hearts? Which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that you may know that the Son of Man has power upon earth to forgive sins (he said to the paralysed man) I say to thee: Arise and take up thy couch and go into thine house. And immediately he rose up before them, and took up the bed on which he lay, and went away home, glorifying God. And every one was amazed, and they magnified God, and were filled with awe, saying: We have seen strange things to-day.

THE CALL OF MATTHEW; DINNER WITH TAX-COLLECTORS

And after these things he went forth and saw a collector, named Levi, sitting at the custom-house; and he said to him: Follow me. And he left all, rose up, and followed him. And Levi made a great feast for him in his own house; and there was a great company of collectors and others who reclined at table with them. And the Pharisees and their scribes murmured against his disciples, saying: Why do you eat and drink with collectors and outcasts? And Jesus answering said to them: They who are well have no need of a physician, but they who are sick. I came not to call the righteous, but sinners to repentance.

And they said to him: The disciples of John often

fast, and make prayers, and so do the disciples of the Pharisees; but thine eat and drink? And Jesus said to them: Can you make the friends of the bridegroom fast while the bridegroom is with them? But the days will come; and when the bridegroom shall be taken away from them, then shall they fast in those days. He spoke also a parable to them: No one patches an old garment with a piece that he has torn from a new one; for if he does, then he tears the new, and the piece that was taken from the new does not match the old. And no one pours new wine into old wine-skins; else the new wine will burst the skins and be spilled, and the skins will perish. But new wine must be poured into fresh wine-skins (and both are preserved). Also, no man having drunk old wine desires new; for he says: The old is better.

THE SON OF MAN IS LORD OF THE SABBATH

Now on a sabbath day he was going through the corn-fields, and his disciples plucked the ears of corn and ate them, rubbing them in their hands. And certain of the Pharisees said to them: Why do you do that which it is not lawful to do on the sabbath days? And Jesus answering them said: Have you not read even this, what David did when he was hungry, he and they who were with him; how he went into the house of God, and took and ate the shewbread, which it is not lawful to eat but for the priests alone, and gave also to those who were with him? And he said to them: The Son of Man is Lord of the sabbath.

And on another sabbath when he entered the synagogue and taught, there was a man there whose right hand was withered. And the scribes and Pharisee

watched him to see whether he would heal on the sabbath day, that they might find ground on which to accuse him. But he knew their thoughts, and said to the man with the withered hand: Rise up, and stand forth in the midst. And he arose and stepped forth. Then Jesus said to them: I ask you, Is it lawful on the sabbath days to do good, or to do evil; to save life, or to destroy it? And looking around upon them all, he said to the man: Stretch out thy hand. And he did so; and his hand was restored. And they were filled with madness; and conferred together as to what they might do to Jesus.

THE APPOINTMENT OF THE TWELVE APOSTLES

And in those days he went out to the mountain to pray, and continued all night in prayer to God. And when it was day he called his disciples; and from them he chose twelve, whom also he named apostles: Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus, and Simon called the Zealot, and Judas the son [or brother] of James, and Judas Iscariot, who became a traitor. And he came down with them, and stood on a level place, with the company of his disciples, and a great crowd of people from all parts of Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and they who were troubled with unclean spirits were healed. And all the people sought to touch him; for power came forth from him and healed them all.

THE SERMON ON THE MOUNT

And looking upon his disciples, he said :

Blessed are you poor :

For yours is the kingdom of God.

Blessed are you who hunger now :

For you shall be satisfied.

Blessed are you who weep now :

For you shall laugh.

Blessed are you, when men shall hate you, and when they shall exclude you from their company, and shall reproach you, and throw out your name as abominable for the Son of Man's sake. Rejoice in that day, and leap for joy; for, behold, your reward is great in heaven; for in this manner their fathers treated the prophets. But woe to you who are rich! For you have received your consolation. Woe to you who are full now! For you shall hunger. Woe to you who laugh now! For you shall mourn and weep. Woe to you, when all men shall speak well of you! For so did their fathers to the false prophets.

But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who abuse you with malice. To him who strikes thee on the one cheek offer also the other; and him who takes away thy cloak, forbid him not to take thy coat also. Give to every one who asks thee; and of him who takes away thy goods, ask not again for them. And as you would that men should do to you, even so do you to them. For if you love those who love you, do you deserve any thanks? For even sinners love those who love them. And if you do good to those who do

good to you, do you deserve any thanks? For even sinners do the same. And if you lend to those of whom you hope to receive, do you deserve any thanks? For even sinners lend to sinners, to receive as much again. But love your enemies and do good, and lend, hoping for nothing again [or despairing of no one]; and your reward shall be great, and you shall be the children of the Most High; for He is kind to the thankless and the wicked. Therefore be merciful even as your Father is merciful. Judge not, and you shall not be judged; condemn not, and you shall not be condemned; forgive, and you shall be forgiven; give, and it shall be given to you; good measure, pressed down, shaken together, and overflowing, they shall give back to you. For with what measure you mete it shall be measured to you again.

And he spoke a parable to them: Can the blind guide the blind? Shall they not both fall into the pit? The disciple is not above his master; but every one when he is perfected shall be as his master. And why dost thou behold the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Or how canst thou say to thy brother: Brother, let me pull out the mote that is in thine eye, when thou thyself dost not behold the beam that is in thine own eye? Thou hypocrite, first take the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree does not bear bad fruit, neither does a bad tree bear good fruit. For every tree is known by its own fruit. For they do not gather figs from thorns, nor do they gather grapes from a bramble-bush. The good man out of the good treasure of his heart brings forth that which is good; and the bad man out of the bad treasure of his

heart brings forth that which is bad; for out of the abundance of the heart the mouth speaks.

Why do you call me: Lord, Lord, and do not as I bid you? Every one who comes to me and hears my sayings and obeys them, I will show you whom he is like; he is like a man building a house who dug and went deep, and laid the foundation on the rock; and when a flood arose, the stream broke against that house and could not shake it, because it had been well built. But he who heard and did not obey, is like a man who built a house on the earth, without a foundation, against which the stream broke, and immediately it fell in; and the ruin of that house was great.

A ROMAN OFFICER'S SERVANT; A WIDOW'S SON

When he had ended all his sayings in the hearing of the people, he entered Capernaum. And a certain centurion's servant, who was dear to him, lay sick and at the point of death. And when he heard about Jesus, he sent to him some elders of the Jews, praying him that he would come and save his servant. And when they came to Jesus, they besought him earnestly, saying: He is worthy thou shouldst do this for him; for he loves our nation, and himself built us our synagogue. Then Jesus went with them; and when he was not far from the house, the centurion sent friends to him saying: Lord, do not trouble thyself; for I am not worthy that thou shouldst come under my roof; for this reason also I thought myself not worthy to come to thee; but say the word, and my servant shall be healed. For I also am a man appointed by authority, with soldiers under me, and I say to one, Go; and he goes; and to another, Come; and he comes; and to my

servant, Do this; and he does it. When Jesus heard these things, he marvelled at him, and turned and said to the people who followed him: I tell you, Not even in Israel have I found so great a faith. And they who were sent, returning to the house, found the servant healed.

And on the next day he went into a city called Nain; and his disciples went with him, and many people. When he came near the gate of the city, behold, a dead man was being carried out, the only son of his mother, who was a widow; and many of the townspeople were with her. And when the Lord saw her, he had compassion on her and said: Weep not. And he went forward and touched the bier, and the bearers stood still. And he said: Young man, I say to thee, Arise. And he who was dead sat up and began to speak. And he delivered him to his mother. And fear took hold of every one, and they magnified God, saying: A great prophet has risen up among us; and: God has visited His people. And this report concerning him spread throughout all Judæa and the surrounding country.

JOHN THE BAPTIST'S QUESTION FROM PRISON

And the disciples of John told him of all these things. And John calling to him two of his disciples sent them to the Lord, saying: Art thou he who should come? Or do we look for another? When the men came to him, they said: John the Baptist sent us to thee, saying: Art thou he who should come? Or do we look for another? In that hour he cured many of diseases and plagues and evil spirits; and to many who were blind he gave sight. Then he answered and said to them: Go your way, and tell John what things you have seen and heard; the blind see,

the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have good tidings preached to them; and blessed is he, who shall not stumble because of me. And when the messengers of John had departed, he began to speak to the people concerning John: What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man dressed in soft clothing? Behold, they who wear splendid clothes and live in luxury are in kings' courts. But what did you go out to see? A prophet? Yea, I tell you, and much more than a prophet. This is he of whom it is written:

*Behold, I send My messenger before thy face,
Who shall prepare thy way before thee.*

I say to you: Among those who are born of women there is none greater than John; yet he who is but little in the kingdom of God is greater than he. And all the people who heard, and the collectors, justified God, having been baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, not having been baptized by him. To whom then shall I liken the men of this generation? And who are they like? They are like children sitting in the market-place, and calling one to another:

*We piped to you, and you did not dance;
We mourned to you, and you lamented not.*

For John the Baptist came neither eating bread nor drinking wine; and you say: He has a demon. The Son of Man came eating and drinking; and you say: Behold a gluttonous man and a winebibber, a friend of collectors and outcasts! Yet wisdom was justified by all her children.

A PENITENT WOMAN ANOINTS JESUS' FEET

And one of the Pharisees asked him to come and eat with him. And he went into the Pharisee's house, and reclined at table. And, behold, a woman who was an outcast in the city, when she knew that he was sitting at meat in the Pharisee's house, brought an alabaster jar of ointment, and standing behind him at his feet weeping, she began to wet his feet with her tears, and was wiping them away with the hair of her head, and was kissing his feet tenderly, and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said within himself: This man, if he were a prophet, would have known who and what sort of woman this is who touches him; for she is an outcast. And Jesus answering said to him: Simon, I have something to say to thee. And he said: Teacher, say on.

A certain moneylender had two debtors; the one owed five hundred *denarii*, and the other fifty. When they had no money to pay, he forgave them both. Which therefore will love him the more? Simon answered and said: He, I suppose, to whom he forgave the more. And he said to him: Thou hast judged rightly. And turning to the woman, he said to Simon: Seest thou this woman? I entered thy house, thou gavest me no water for my feet; but she has watered my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but she, since the time I came in, has not ceased to kiss my feet. Thou didst not anoint my head with oil; but she has anointed my feet with ointment. Therefore I say to thee, Her sins, which are many, are forgiven; for she loved much; but to whom less is forgiven, he loves less. And

he said to her: Thy sins are forgiven thee. And they who sat at meat with him began to say within themselves: Who is this who even forgives sins? And he said to the woman: Thy faith has saved thee; go in peace.

And soon afterwards he made his journey through cities and villages, proclaiming and preaching the glad tidings of the kingdom of God; and with him were the twelve, and certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to them from their means.

THE PARABLE OF THE SOWER

And when a great crowd gathered, people coming to him out of every city, he spoke by a parable: The sower went out to sow his seed; and as he sowed, some fell by the wayside; and it was trodden under foot, and the birds of the air devoured it. And some fell upon the rock; and as soon as it shot up, it withered away because it had no moisture. And other fell among the thorns; and the thorns sprang up with it, and choked it. And other fell into the good ground, and sprang up and bore fruit a hundredfold. And as he said these things, he cried: He who has ears to hear, let him hear. And his disciples asked him what this parable might be. And he said: To you it is given to know the secrets of the kingdom of God; but to the rest in parables, that *seeing they may not see, and hearing they may not understand*. Now the parable is this: The seed is the word of God. Those by the wayside are they who have heard; then comes the devil and takes away the word out of their hearts, lest they should believe

and be saved. Those on the rock are they who, when they have heard, receive the word with joy; yet these have no root; they believe for a while and in time of temptation fall away. And that which fell among the thorns, these are they who have heard, and as they go on their way, they are choked by the cares and riches and pleasures of life, and bring no fruit to perfection. But that in the good ground, these are they who in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

No man lights a lamp and covers it with a vessel, or puts it under a bed, but sets it on a lampstand, that they who enter in may see the light. For nothing is secret that shall not be made manifest; neither anything hidden away that shall not be known and come to light. Take heed therefore how you hear; for whoever has, to him shall be given; and whoever has not, from him shall be taken away even that which he thinks he has.

Then came towards him his mother and his brothers, yet they could not get near him because of the crowd. And it was told him: Thy mother and thy brothers are standing outside, wishing to see thee. And he answered and said to them: My mother and my brothers are these who hear the word of God and do it.

CHRIST'S POWER OVER DEMONS, DISEASE, AND DEATH

Now on a certain day he entered a boat, he and his disciples; and he said to them: Let us cross to the other side of the lake. And they launched forth. But as they sailed he fell asleep; and there came down a storm of wind on the lake; and they were filling with water, and were in danger. And they went to him and awoke him, saying:

Master, master, we perish ! Then he arose, and rebuked the wind and the raging of the water ; and they ceased, and it became calm. And he said to them : Where is your faith ? And being afraid they wondered, saying one to another : Who then is this, that he commands even the winds and the water, and they obey him ?

And they rowed on to the country of the Gerasenes [or Gadarenes] which is on the other side from Galilee. And as he came ashore there met him a certain man from the city possessed by demons, and for a long time he had worn no clothes, nor dwelt in any house but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said : What have I to do with thee, Jesus, thou Son of the Most High God ? I beseech thee not to torment me. (For he was commanding the unclean spirit to come out of the man. For many times he had seized him ; and he was kept under guard bound with chains and in fetters ; and he broke the bands asunder, and was driven by the demon into the desert.) And Jesus asked him, saying : What is thy name ? And he said : Legion ; because many demons had entered into him. And they besought him that he would not command them to go out into the abyss.

Now there was there a herd of many swine feeding on the mountain ; and they besought him that he would give them leave to enter the swine. And he gave them leave. Then the demons came out of the man and went into the swine, and the herd rushed headlong down the steep into the lake and were choked. When the swineherds saw what had happened they fled and told it in the city and in the country. And people came out to see what had happened ; and they came to Jesus, and found the man

from whom the demons had gone out sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. And they who saw it told them by what means the demoniac had been healed. Then all the inhabitants of the country of the Gerasenes asked him to depart from them, for they were oppressed by great fear; and he went up into the boat, and returned back again. But the man from whom the demons had gone out prayed him that he might be with him; but Jesus sent him away, saying: Return back home, and declare how great things God has done for thee. And he went his way, proclaiming throughout the whole city how great things Jesus had done for him.

And as Jesus was returning, the people welcomed him, for they were all expecting him. And, behold, there came a man named Jairus, who was a ruler of the synagogue; he fell down at Jesus' feet and besought him to come into his house; for he had an only daughter, about twelve years of age, and she was dying. But as he went the people thronged him. And a woman, who had suffered from an issue of blood for twelve years (who had spent all her money on physicians) and could not be healed by any one, came behind him and touched the hem of his garment; and immediately her issue of blood was stanchèd. And Jesus said: Who is it has touched me? When all denied, Peter said: Master, the crowds throng thee and press thee, and dost thou ask: Who touched me? But Jesus said: Somebody did touch me; for I perceive that power has gone out from me. And when the woman saw that she was not hidden, trembling she came and, falling down before him, declared in the presence of all the people for what cause she had touched him, and

how she was healed immediately. And he said to her: Daughter (be of good comfort), thy faith has made thee well; go in peace. While he was yet speaking, there came one from the ruler of the synagogue's house, saying to him: Thy daughter is dead; do not trouble the Master. But Jesus hearing it answered him: Fear not, only believe, and she shall be made well. And when he came into the house he allowed no one to go in, except Peter and James and John, and the father and the mother of the maiden. And all were weeping and bewailing her, but he said: Weep not; she is not dead, but sleeping. And they laughed him to scorn, knowing that she was dead. But he, taking her by the hand, called out: Maiden, arise. And her spirit returned, and she arose immediately; and he commanded that something be given her to eat. And her parents were amazed; but he warned them to tell no one what had been done.

Then calling together the twelve, he gave them power and authority over all the demons, and to cure diseases. And he sent them out to proclaim the kingdom of God, and to heal the sick. And he said to them: Take nothing for your journey, neither staff, nor bag, nor bread, nor money; neither have two coats. And whatever house you enter, stay there, and go out from there. And as many as do not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them. And going forth, they journeyed from town to town, preaching the gospel and healing everywhere.

Now Herod the tetrarch heard of all the things that were done, and he was quite at a loss, because it was said by some, that John had risen from the dead; by some, that Elijah had appeared; and by others, that one of the old

prophets had risen again. But Herod said: John I beheaded; but who is this of whom I hear such things? And he sought to see him.

FIVE LOAVES AMONG FIVE THOUSAND; PETER'S CONFESSION

And the apostles, when they returned, told him all the things that they had done. And he took them and withdrew privately to a city called Bethsaida. But the people, perceiving it, followed him; and he welcomed them, and spoke to them of the kingdom of God, and healed those who needed healing. And when the day was declining, the twelve came and said to him: Send the people away, that they may go into the villages and country round about, and get lodging and find food; for we are here in a desert place. But he said to them: You give them to eat. And they said: We have nothing but five loaves and two fishes; unless we go and buy food for all these people. For they were about five thousand men. And he said to his disciples: Make them sit down in groups of about fifty each. And they did so, and made them all sit down. Then he took the five loaves and the two fishes and, looking up to heaven, he blessed them, and broke, and gave to the disciples to set before the people. And they all ate and were satisfied; and of what remained over, twelve baskets full of the broken pieces were taken up.

And as he was alone in prayer, his disciples came to him, and he asked them, saying: Who do the people say that I am? They answering said: John the Baptist; but some say, Elijah; and others say, One of the old prophets has risen again. He said to them: But who do you say that I am? Peter answering said: The Christ of God. And he warned them, and commanded them to tell this to no

one, saying: The Son of Man must suffer many things, and be rejected by the elders and high priests and scribes, and be killed, and on the third day be raised up. And he said to all: If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life shall lose it; but whoever would lose his life for my sake, he shall save it. For what is a man profited if he gain the whole world, and lose or forfeit his own self? For whoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and the glory of the Father, and of the holy angels. But I tell you of a truth, there are some standing here who shall not taste of death till they see the kingdom of God.

THE TRANSFIGURATION

And about eight days after these sayings he took Peter and John and James, and went up on the mountain to pray. And as he was praying, the aspect of his countenance was changed and his clothes became white and dazzling. And, behold, two men were talking with him; they were Moses and Elijah, who appeared in majesty, and spoke of his departing, which he was about to carry out in Jerusalem. Now Peter and those with him were heavy with sleep; but having kept awake, they saw his glory, and the two men who stood with him. And as these two were parting from him, Peter said to Jesus: Master, it is good for us to be here; let us make three tabernacles, one for thee, and one for Moses, and one for Elijah. But he did not know what he said. While he was saying this, a cloud came and overshadowed them; and they feared as they came under the cloud. And a voice came out of the cloud,

saying: *This is My Son, My Chosen One; hear him.* And after the voice was heard, Jesus was found alone. And they kept it close, and told no one in those days any of the things which they had seen.

And on the next day, when they had come down from the mountain, a large crowd met him. And, behold, a man from the crowd cried out, saying: Teacher, I beseech thee, look upon my son; for he is my only child. And, lo, a spirit takes him, and he suddenly cries out; and he convulses him so that he foams, and with much pain leaves him, bruising him badly. And I besought thy disciples to cast him out, and they could not. And Jesus answering said: O faithless and perverse generation, how long shall I be with you, and bear with you? Bring thy son here. And as he was coming, the demon threw him down and convulsed him. But Jesus rebuked the unclean spirit, and healed the child, and gave him back to his father. And they were all amazed at the greatness of God.

While all were wondering at all the things which he did, he said to his disciples: Let these sayings sink into your ears, for the Son of Man is about to be delivered up into the hands of men. But they did not understand this saying, and it was hidden from them, that they should not perceive it; and they were afraid to ask him of this saying.

CONCERNING GREATNESS IN CHRIST'S KINGDOM

Then there arose a reasoning among them as to who should be the greatest. When Jesus saw the reasoning of their hearts, he took a little child, and set him by his side, and said to them: Whoever shall receive this little child in my name receives me; and whoever shall receive me

receives Him who sent me ; for he who is least among you all, he is great. And John answered and said : Master, we saw one casting out demons in thy name ; and we forbade him, because he did not follow with us. And Jesus said to him : Forbid him not ; for he who is not against you is for you.

And it came to pass, as the days were being fulfilled for him to be taken up, he steadfastly set his face to go to Jerusalem, and sent messengers before him ; and they went and entered a village of the Samaritans [aliens by race and in religion], to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. And when his disciples James and John saw this, they said : Lord, wilt thou that we command *fire to come down from heaven, and consume them* (even as Elijah did) ? But he turned, and rebuked them (and said : You do not realize of what kind of spirit you are ; for the Son of Man came not to destroy men's lives, but to save them). And they went to another village. And as they were walking along the road, a man said to him : I will follow thee wherever thou goest. And Jesus said to him : The foxes have holes, and the birds of the air have nests, but the Son of Man has nowhere to lay his head.

And he said to another : Follow me. But he said : Let me first go back and bury my father. Jesus said to him : Let the dead bury their own dead ; but go thou and proclaim the kingdom of God.

And another said : Lord, I will follow thee ; but let me first go bid farewell to those at my home. And Jesus said to him : No man, having put his hand to the plough and looking back, is fit for the kingdom of God.

THE MISSION OF THE SEVENTY AND THEIR RETURN

After these things the Lord appointed seventy others, and sent them two by two before his face into every city and place where he himself was about to go. And he said to them : The harvest indeed is plentiful, but the labourers are few ; therefore pray the Lord of the harvest, to send forth labourers into his harvest. Go your ways ; behold, I send you forth as lambs in the midst of wolves. Carry no purse, no bag, no sandals ; and salute no one on the road. Whatever house you enter, first say : Peace be to this house. And if a son of peace be there, your peace shall rest upon him ; but if not, it shall turn to you again. And stay in that house, eating and drinking such things as they give ; for the labourer is worthy of his hire. Go not from house to house. And whatever city you enter, and they receive you, eat such things as are set before you ; and heal the sick who are there, and say to them : The kingdom of God has come near to you. But whatever city you enter, and they do not receive you, go out into the streets, and say : Even the dust of your city, which cleaves to our feet, we wipe off against you ; yet be sure of this, that the kingdom of God has come near (to you). I say to you, It shall be easier in that day for Sodom than for that city. Woe to thee, Chorazin ! woe to thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. But it shall be easier for Tyre and Sidon in the judgement than for you. And thou, Capernaum, shalt thou be exalted to heaven ? Thou shalt be thrust down to Hades. He who hears you hears me, and he who rejects you

rejects me, and he who rejects me rejects Him who sent me.

And the seventy returned with joy, saying: Lord, even the demons are subject to us through thy name. And he said to them: I was looking at Satan fall (as a flash of lightning) from the heavens. Behold, I have given you authority to tread on serpents and scorpions, and over every power of the enemy; and nothing shall in the least hurt you. Yet in this rejoice not, that the spirits are subject to you; but rejoice, that your names are written in heaven. In that hour he rejoiced in the Holy Spirit, and said: I praise Thee, O Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and understanding, and hast revealed them to the babes; even so, Father, for thus it was well-pleasing in Thy sight. All things have been delivered to me by my Father; and no one knows who the Son is, but the Father; nor who the Father is, but the Son, and he to whom the Son wills to reveal Him.

And turning to the disciples, he said privately: Blessed are the eyes which see the things that you see; for I tell you, that many prophets and kings desired to see those things which you see, and did not see them; and to hear those things which you hear, and did not hear them.

THE PARABLE OF THE GOOD SAMARITAN; THE LORD'S
PRAYER

And, behold, a certain lawyer stood up and tempted him, saying: Teacher, what shall I do to inherit eternal life? He said to him: What is written in the law? How readest thou? And he answering said: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and*

with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said to him: Thou hast answered rightly; this do, and thou shalt live. But he, wishing to justify himself, said to Jesus: Who then is my neighbour? Jesus took up his question and said: A certain man was going down from Jerusalem to Jericho and fell into the hands of robbers, who stripped him and wounded him, and departed, leaving him half dead. And by chance a certain priest was going down that road, and when he saw him, he passed by on the other side. And in the same way a Levite, when he came to the place and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came near to him; and when he saw him, he had compassion and came to him, and bound up his wounds, pouring oil and wine on them; and he set him on his own mount and brought him to an inn, and took care of him. And on the morrow he took out two *denarii* and gave them to the host, and said: Take care of him; and whatever thou spendest further, I will repay thee when I return. Which now of these three, thinkest thou, proved a neighbour to him who fell into the hands of the robbers? And he said: He who showed mercy on him. Then said Jesus to him: Go, and do thou likewise.

Now as they journeyed he entered a certain village; and a woman named Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his word. But Martha was distracted with serving many things, and she came up to him and said: Lord, dost thou not care that my sister has left me to serve alone? Bid her therefore to help me. And Jesus answered and said to her: Martha, Martha, thou art anxious and troubled about many things [for the table];

but few things are necessary or there is need of only one; and Mary has chosen that good portion which shall not be taken away from her.

And when he was in a certain place praying, as soon as he ceased, one of his disciples said to him: Lord, teach us to pray even as John taught his disciples. And he said to them: When you pray, say:

*Father,
Hallowed be Thy name,
Thy kingdom come.
Give us day by day our daily bread.
And forgive us our sins;
For we ourselves forgive every one who is indebted to us.
And lead us not into temptation.*

And he said to them: Which of you shall have a friend, and shall go to him at midnight, and say to him: Friend, lend me three loaves; for a friend of mine on his journey has come to me, and I have nothing to set before him; and he from within shall answer and say: Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say to you, Though he will not rise and give him because he is his friend, yet because of his continual, shameless asking, he will rise and give him as many as he needs. And I say to you:

*Ask, and it shall be given you;
Seek, and you shall find;
Knock, and it shall be opened to you.*

*For every one who asks receives;
And he who seeks finds;
And to him who knocks it shall be opened.*

If a son shall ask for a loaf from any of you who is a father, will he give him a stone? Or if he ask for a fish, will he for a fish give him a serpent? Or if he shall ask for an egg, will he give him a scorpion? If you then, who are evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to those who ask Him?

CASTING OUT DEMONS BY BEELZEBUB

And he was casting out a demon who was dumb. And it came to pass, when the demon had gone out, the dumb man spoke; and the people marvelled. But some of them said: He casts out demons by the power of Beelzebub the chief of the demons. And others, tempting him, sought from him a sign from heaven. But he, knowing their thoughts, said: Every kingdom divided against itself shall be made desolate, and one house shall fall upon another. If Satan also is divided against himself how shall his kingdom stand? Because you say that I cast out demons by Beelzebub. And if I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore they shall be your judges. But if I by the finger of God cast out demons, without a doubt the kingdom of God has come upon you. When the strong man well armed guards his courtyard, his possessions are in peace; but when a stronger than he shall come upon him and overcome him, he takes from him all his armour in which he trusted, and distributes his booty. He who is not with me is against me: and he who gathers not with me scatters. When the unclean spirit has gone out of a man, he passes through waterless places, seeking rest; and when he finds none, he says: I will return to my house from which

I came out. And when he comes, he finds it (empty), swept and in order. Then he goes and takes with him seven other spirits worse than himself, and they enter and dwell there; and the last state of that man becomes worse than the first. As he was saying these things, a woman out of the crowd raised her voice and said to him: Blessed is the womb that bore thee, and the breasts that gave thee suck. But he said: Yea, rather blessed are they who hear the word of God, and keep it.

And as the people were crowding together, he began to say: This is an evil generation; it seeks a sign, and no sign shall be given to it but the sign of Jonah. For as Jonah became a sign to the Ninevites, so shall the Son of Man be to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it; for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.

No man lights a lamp and puts it in a cellar or under the basket-measure, but on the lampstand, that they who come in may see the light. The lamp of thy body is thine eye; when thine eye is single, then all thy body is full of light; but when it is bad, thy body also is full of darkness. See therefore that the light which is in thee be not darkness. If all thy body therefore be bright, having no part dark, then shall all be full of light, as when the lamp, with its bright shining, gives thee light.

JESUS REPROVES THE SCRIBES AND PHARISEES

While he was speaking a Pharisee asked him to breakfast with him; and he went in and reclined at table. And when the Pharisee saw it, he marvelled that he had not first washed before breakfast. And the Lord said to him: Now you Pharisees make clean the outside of the cup and of the plate; but your inward part is full of extortion and wickedness. You foolish men, did not He who made the outside make the inside also? Yet give as your alms of the things that are within; and, behold, all things are clean to you. But woe to you, Pharisees! for you tithe mint and rue and every vegetable, and pass over judgement and the love of God; these you ought to have done, and not to leave the other undone. Woe to you, Pharisees! for you love the chief seats in the synagogues, and greetings in the markets. Woe to you! for you are like tombs that are unseen, and people walk over them without knowing it. Then one of the lawyers answered and said to him: Teacher, in saying this thou dost reproach us also. And he said: Woe to you lawyers also! for you load men with burdens which they cannot bear, and you yourselves touch not the loads with one of your fingers. Woe to you! for you build the tombs of the prophets, and your fathers killed them. Without a doubt you bear witness and consent to the deeds of your fathers; for they indeed killed them, and you build their tombs. For this reason the wisdom of God said: I will send them prophets and apostles, and some of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel to the blood of

Zachariah, who perished between the altar and the sanctuary; yea, I say to you, It shall be required of this generation. Woe to you, lawyers! for you took away the key of knowledge; you entered not in yourselves, and those who were entering in you hindered. And as he went out from there, the scribes and the Pharisees began to set themselves in grim opposition and to put questions to him on many things; watching him to seize upon some word out of his mouth.

In the mean time, when many thousands of people were gathered together so that they trod on one another, he began to say to his disciples, first of all: Beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered up that shall not be uncovered; nor hidden that shall not be known. Therefore whatever you have said in the darkness shall be heard in the light; and that which you have whispered in the ear in the inner rooms shall be proclaimed on the roofs. And I say to you my friends: Be not afraid of those who kill the body and after that have no more that they can do. But I will warn you whom you shall fear: Fear Him, who after He has killed has power to cast into *Gehenna*; yea, I say to you, fear Him. Are not five sparrows sold for two *assarii*? Yet not one of them is forgotten before God; but the very hairs of your head are all numbered. Fear not; you are of more value than many sparrows.

And I say to you: Every one who shall confess me before men, him shall the Son of Man also confess before the angels of God; but he who denies me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of Man, it shall be forgiven him; but to him who

blasphemes against the Holy Spirit, it shall not be forgiven. And when they bring you before the synagogues and the rulers and the authorities, be not anxious how or what thing you shall answer, or what you shall say; for the Holy Spirit shall teach you in the same hour what you ought to say.

CONCERNING COVETOUSNESS; TRUST IN GOD;
WATCHFULNESS

And one out of the crowd said to him: Teacher, bid my brother divide the inheritance with me. But he said to him: Man, who made me a judge or a divider over you? And he said to them: Take heed, and keep yourselves from all covetousness; for a man's life does not consist in the abundance of the things which he possesses. And he spoke a parable to them, saying: There was a wealthy man whose land yielded a rich harvest; and he thought within himself, saying: What shall I do, because I have not room enough to store my crops? And he said: This will I do; I will pull down my store-houses, and build larger ones; and there I will gather all my crops and my goods. And I will say to myself: Soul, thou hast many good things laid up in store for many years; take thine ease, eat, drink, and be merry. But God said to him: Thou foolish man, this night they will require thy soul from thee; then whose shall those things be, which thou hast prepared? So is it with him who lays up treasure for himself, and is not rich towards God.

And he said to his disciples: Therefore I say to you: Be not anxious for your life, what you shall eat; nor for your body, what you shall wear. The life is more than the food, and the body is more than the clothing. Con-

sider the ravens, for they neither sow nor reap; they have neither store-house nor barn; yet God feeds them; of how much more value are you than the birds? And which of you by being anxious can add to his stature one cubit? If then you are not able to do even that which is least, why are you anxious about the other things? Consider the lilies how they grow; they toil not, neither do they spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. If then God thus clothes the grass, which to-day is in the field, and to-morrow is cast into the oven, how much more will He clothe you, O you of little faith? And seek not what you shall eat nor what you shall drink, neither be in a state of anxious suspense. For heathen people seek after all these things; but your Father knows that you have need of these things. But do you seek His kingdom; and in addition these things shall be given to you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell what you have, and give alms; make for yourselves purses that do not wear out, an unfailing treasure in the heavens, where no thief comes near, nor does moth destroy. For where your treasure is, there will your heart be also.

Let your girdles be well-fastened, and your lights burning; and you yourselves like men expecting their lord, when he shall return from the marriage; that when he comes and knocks, they may immediately open to him. Blessed are those servants whom the lord when he comes shall find watching; verily I say to you, that he shall fasten his girdle, and make them sit down to meat, and will pass along and serve them. And if he shall come in the second watch or in the third watch, and find

them so, blessed are those servants. But this you know, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have allowed his house to be broken into. Do you also be ready; for the Son of Man will come in an hour when you do not expect him.

Then Peter said to him: Lord, tellest thou this parable to us, or to all? And the Lord said: Who then is the faithful steward, the wise man, whom his lord shall set over his household, to give them their supplies in due season? Blessed is that servant, whom his lord when he comes shall find so doing. Of a truth I say to you, that he will set him over all that he has. But if that servant shall say in his heart: My lord delays his coming; and shall begin to beat the menservants and maidservants, and to eat and drink, and get drunk; the lord of that servant will come in a day when he does not expect him, and at an hour when he is not aware, and will cut him asunder [or severely scourge him] and will appoint him his portion with the unfaithful. And that servant, who knew his lord's will and did not make ready nor did according to his will, shall be beaten with many stripes. But he who did not know, and did things worthy of stripes, shall be beaten with few stripes. For to whom much is given, from him much shall be required; and to whom men commit much, of him they will ask the more.

I came to set the earth on fire; and what is my desire but that it were already kindled? But I have a baptism to be baptized with; and how am I pained till it be accomplished! Do you suppose that I came to give peace on earth? I tell you, No, but rather division; for from now on there shall be five in one house divided, three against two, and two

against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.

And he said also to the people: When you see a cloud rising from the west, immediately you say: There comes a shower; and it does so. And when you see the south wind blowing you say: It will be very hot; and it is so. You hypocrites, you know how to interpret the face of the sky and of the earth; but how is it that you do not know how to interpret this time? And why even of yourselves do you not judge what is right? For as thou art going with thine adversary to the magistrate, on the way make every effort to settle with him; lest he bring thee to the judge, and the judge hand thee over to the jailor, and the jailor put thee into prison. I tell thee, thou shalt never come out from there till thou hast paid the very last *lepton* [the smallest Greek coin].

ON THE NECESSITY OF REPENTANCE

There were present at that time some who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answering said to them: Do you think that these Galilæans were greater sinners than all the other Galilæans because they suffered such things? I tell you, Nay; but, except you repent, you shall all perish in the same way. Or those eighteen on whom the tower in Siloam fell, and killed them, do you think that they were greater sinners than all the other inhabitants of Jerusalem? I tell you, Nay; but, except you repent, you shall all perish in the same way.

He spoke also this parable: A man had a fig-tree planted in his vineyard; and he came looking for fruit on it and found none. Then he said to the vinedresser: Behold, these three years I have come looking for fruit on this fig-tree, and have found none; cut it down; why should it waste the ground? And he answering said to him: Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; but if not, thou shalt cut it down.

JESUS HEALS A WOMAN ON THE SABBATH

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman who had a spirit of weakness eighteen years, and was bent down, and could not straighten herself at all; when Jesus saw her, he called her and said to her: Woman, thou art freed from thy weakness. And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue, being indignant because Jesus had healed on the sabbath, answered and said to the people: There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath. The Lord then answered him, and said: You hypocrites, does not each one of you on the sabbath loose his ox or his ass from the manger, and lead him away to watering? And ought not this daughter of Abraham, whom Satan has bound all these eighteen years, have been loosed from this bond on the sabbath day? And as he said these things, all his adversaries were put to shame; and all the people rejoiced at all the glorious things that were done by him.

Then he said: What is the kingdom of God like? And

to what shall I compare it? It is like a grain of mustard seed, which a man took and sowed in his garden; and it grew, and became a tree; and the birds of the air made their nests in the branches of it.

And again he said: To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till it was all leavened.

And he went on his way through cities and villages, teaching as he journeyed towards Jerusalem. Then one said to him: Lord, are they few who are saved? And he said to them: Strive to enter in through the narrow door; for many, I say to you, will seek to enter in, and shall not be able. When once the master of the house has risen up and has shut the door, and you begin to stand outside, and to knock at the door, saying: Lord, Lord, open to us; he shall answer and say to you: I do not know you, who you are; then shall you begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say: I tell you, I do not know you, who you are; *depart from me, all you workers of wickedness*. There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust outside. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last who shall be first, and there are first who shall be last.

In that same hour came certain of the Pharisees, saying to him: Get thee out, and go away from here, for Herod wishes to kill thee. And he said to them: Go and tell that fox, Behold, I cast out demons and I perform cures to-day

and to-morrow, and the third day I make an end. Yet I must go my way to-day and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! how often would I have gathered thy children together, as a hen gathers her brood under her wings, and you would not! Behold, your house is left to you (desolate); and I say to you, You shall not see me till you shall say: *Blessed is he who comes in the name of the Lord.*

THE PARABLE OF THE GREAT SUPPER

And as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, they were watching him. And, behold, there was a certain man before him who had the dropsy. And Jesus answering spoke to the lawyers and Pharisees: Is it lawful to heal on the sabbath day? But they held their peace. And he took him and healed him and let him go, and answered them, saying: Which of you, if his son or his ox fall into a pit, will not immediately draw him up on the sabbath day? And they could not return any answer to these words.

And he spoke a parable to the guests, when he observed how they chose the chief places at the table, saying to them: When thou art invited by any one to a marriage-feast, do not occupy the chief place at the table, lest a more honourable man than thyself be invited by him; and he who invited thee and him come and say to thee: Give place to this man; and then thou begin with shame to take the lowest place. But when thou art invited, go and sit down in the lowest place; that when he who invited thee comes, he may say to thee: Friend, go up

higher; then shalt thou have honour in the presence of all who sit at table with thee. For every one who exalts himself shall be humbled, and he who humbles himself shall be exalted.

Then he said also to him who had invited him: When thou givest a breakfast or a supper, call not thy friends, nor thy brothers, nor thy relatives, nor thy rich neighbours; lest they also ask thee in return, and thou art repaid. But when thou givest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they have nothing with which to repay thee; for thou shalt be repaid in the resurrection of the just. And when one of those who reclined at table with him heard these words, he said to him: Blessed is he who shall eat bread in the kingdom of God. But he said to him: A certain man gave a great supper, and invited many; and he sent his servant at supper time to say to those who were invited: Come; for all things are now ready. And they all with one consent began to excuse themselves. The first said to him: I have bought some land and am obliged to go out and see it; I pray thee to excuse me. And another said: I have bought five yoke of oxen, and I am on my way to examine them; I pray thee to excuse me. And another said: I have married a wife, and therefore I cannot come. So the servant came, and told his lord these things. Then the master of the house being angry said to his servant: Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and still there is room. And the lord said to the servant: Go out to the highways and hedges, and constrain them to come in, that my house

may be filled. For I say to you: Not one of those men who were invited shall taste of my supper.

Now while large crowds were going along with him, he turned and said to them: If any one come to me, and hate not his own father and mother and wife and children and brothers and sisters, yea, and his own life also, he cannot be my disciple. He who does not carry his own cross and come after me cannot be my disciple. For which of you, desiring to build a tower, does not sit down first and count the cost to see whether he has enough to finish it? Lest, after he has laid the foundation and is not able to finish it, all who behold begin to mock him, saying: This man began to build, and was not able to finish. Or what king, as he goes to encounter another king in war will not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is yet a great way off, he will send an envoy and ask the conditions of peace. In the same way therefore, every one of you who does not bid farewell to all that he has, he cannot be my disciple. Salt is good; but if the salt has lost its savour, what shall be seasoned with it? It is fit neither for the land, nor for the dunghill; men throw it out. He who has ears to hear, let him hear.

THE LOST SHEEP, THE LOST COIN, AND THE PRODIGAL SON

Now all the collectors and outcasts were drawing near to listen to him. And both the Pharisees and the scribes murmured, saying: This man welcomes outcasts to his company and eats with them. And he spoke this parable to them, saying: What man of you, having a hundred sheep, if he lose one of them, does not leave the ninety-

nine in the wilderness and go after the lost one, till he find it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbours, saying to them: Rejoice with me, for I have found my sheep which was lost. I say to you that even so there shall be joy in heaven over one sinner who repents more than over ninety-nine just persons who need no repentance.

Or what woman having ten pieces of silver [*drachmæ*, equal in value to the Roman *denarii*], if she lose one piece, does not light a lamp, and sweep the house, and search carefully till she find it? And when she has found it, she calls her friends and her neighbours together, saying: Rejoice with me, for I have found the piece which I had lost. Even so, I say to you, there is joy in the presence of the angels of God over one sinner who repents.

And he said: A man had two sons; and the younger of them said to his father: Father, give me the portion of goods that will fall to my share. And he divided what he had among them. And not long after the younger son, gathering everything together, left home for a far-distant land, and there he spent his fortune in reckless living. And when he had spent all, there came a severe famine in that land; and he began to be in want. And he went and became bound to a citizen of that country, who sent him into his fields to keep his swine. And he would have liked to satisfy his hunger with the pods [of the carob tree] that the swine were eating, yet no man would give him anything.

Then he came to himself and said: How many hired men at my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my

father; and will say to him: Father, I have sinned against heaven, and in thy sight; I am no longer fit to be called thy son; make me as one of thy hired servants. And he arose and went to his father. But while he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck and kissed him eagerly. And the son said to him: Father, I have sinned against heaven, and in thy sight; I am no longer fit to be called thy son. But the father said to his servants: Bring forth quickly the best robe and put it on him; and put a ring on his hand, and sandals on his feet; and bring the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what these things might mean. And he said to him: Thy brother has come; and thy father has killed the fatted calf because he has received him safe and sound. And he was angry, and would not go in; but his father came out and entreated him. And he answering said to his father: Lo, these many years do I serve thee, and I never transgressed thy commandment; yet thou never gavest me so much as a kid, that I might make merry with my friends; but as soon as this thy son has come, who has eaten up thy money with harlots, for him thou hast killed the fatted calf. And he said to him: My child, thou art ever with me, and all that I have is thine. It was right that we should make merry and be glad; for this thy brother was dead, and is alive again; he was lost, and is found.

THE UNFAITHFUL STEWARD; THE RICH MAN AND
LAZARUS

He said also to his disciples: There was a rich man, who had a steward; and this man was reported to him as squandering his estate. And he called him and said to him: What is this that I hear of thee? Give an account of thy stewardship; for thou canst no longer be steward. Then the steward said within himself: What shall I do? For my master takes away the stewardship from me. I am not strong enough to dig; to beg I am ashamed. I know what I shall do, that, when I am put out of the stewardship, they may receive me into their houses. So calling every one of his master's debtors to him, he said to the first: How much dost thou owe my master? And he said: A hundred *baths* [a Jewish measure containing about nine gallons] of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then said he to another: And how much dost thou owe? And he said: A hundred *coroi* [*cor*=*homer*=the largest Hebrew dry measure] of wheat. And he said to him: Take thy bill, and write eighty. And his master commended the unjust steward because he had done prudently; for the children of this world are for their own generation more prudent than the children of the light. And I say to you: Make for yourselves friends by means of the mammon of unrighteousness; that, when it fails, they may receive you into the eternal mansions [tabernacles]. He who is faithful in the least thing is faithful also in much; and he who is unjust in the least thing is unjust also in much. If therefore you have not been faithful in the unjust mammon, who will commit to your trust the true riches? And if you

have not been faithful in another man's business, who shall give you your own? No servant can serve two masters; for either he will hate the one and love the other, or else he will cleave to the one and despise the other. You cannot serve God and mammon.

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said to them: You are they who justify yourselves before men, but God knows your hearts; for that which is exalted among men is an abomination in the sight of God. The Law and the Prophets were until John; from that time the gospel of the kingdom of God is preached, and every one forces his way in. But it is easier for heaven and earth to pass away than for one tittle of the Law to fall.

Every one who puts away his wife and marries another commits adultery; and he who marries her who has been put away from her husband commits adultery.

Now there was a rich man, who was clothed in purple and fine linen, and he lived in constant gaiety and splendour; and at his gate a poor beggar named Lazarus lay prostrate, covered with ulcers, and longing for a meal of the scraps that fell from the rich man's table; moreover the dogs used to come and lick his sores. And it came to pass that the beggar died, and he was borne away by the angels to Abraham's bosom. The rich man also died, and was buried; and in Hades, suffering torments, he lifted up his eyes, and saw Abraham afar off, and Lazarus in his bosom. And he called with a loud voice and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said: Son, remember that thou in

thy lifetime didst enjoy thy pleasure, just as Lazarus suffered pain; but now he is comforted here, and thou art tormented. And besides all this, there is a great gulf fixed between us and you; so that they who would go over from here to you may not be able; nor may they who would come from there cross over to us. Then he said: I pray thee therefore, father, that thou wouldst send him to my father's house, for I have five brothers; that he may warn them, lest they also come into this place of torment. But Abraham said: They have Moses and the Prophets; let them hear them. And he said: Nay, father Abraham; but if a man from the dead went to them, they would repent. And he said to him: If they do not listen to Moses and the Prophets, neither will they be persuaded, though one rose from the dead.

FORGIVENESS AND FAITH; THE TEN LEPERS

Then he said to his disciples: Occasions of stumbling cannot be avoided; but woe to him through whom they come! It were better for him if a millstone were hanged about his neck and he were thrown into the sea, than that he should cause one of these little ones to stumble. Take heed to yourselves; if thy brother sin (against thee), rebuke him; and if he repent, forgive him. And if he sin against thee seven times in a day, and seven times in a day turn again to thee, saying: I repent; thou shalt forgive him. And the apostles said to the Lord: Increase our faith. And the Lord said: If you have faith like a grain of mustard seed, you may say to this sycamine tree: Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, if he has a servant ploughing or keeping sheep, will say to him

when he has come in from the field : Come immediately and sit down to table ? Will he not rather say to him : Get ready my supper, and fasten on thy girdle and wait on me while I eat and drink ; and afterwards thou shalt eat and drink ? Does he thank that servant because he did the things that were ordered ? (I do not think so.) Even so you also, when you shall have done all the things that are commanded you, should say : We are unprofitable servants ; we have done that which it was our duty to do.

And as they were on their way to Jerusalem, he was passing between Samaria and Galilee. And as he entered a certain village, there met him ten men, lepers, who stood afar off ; and they raised their voices, and said : Jesus, Master, have mercy on us. When he saw them, he said to them : Go and show yourselves to the priests. And as they were going they were cleansed. And one of them, when he saw that he was healed, turned back, praising God with a loud voice ; and he fell down on his face at his feet, giving him thanks ; and he was a Samaritan. And Jesus answering said : Were not the ten cleansed ? But where are the nine ? Were there none found who returned to give glory to God, except this alien ? And he said to him : Arise, go thy way ; thy faith has saved thee.

THE KINGDOM COMES NOT WITH OUTWARD SHOW

And being asked by the Pharisees when the kingdom of God should come, he answered them : The kingdom of God comes not through outward watching ; nor shall they say : Lo here ! or : There ! for, behold, the kingdom of God is within [or among] you. And he said to the disciples : The days will come, when you shall desire to see one of the days of the Son of Man, and you shall not

see it. And they shall say to you : See here ; or, see there ; go not out nor follow them. For as the lightning, flashing out of the one part under the heavens, shines unto the other part under the heavens ; so shall the Son of Man be (in his day). But first he must suffer many things and be rejected by this generation. And as it happened in the days of Noah, so shall it be even in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, till the day that Noah entered the ark, and the flood came, and destroyed them all. Just as it happened also in the days of Lot ; they ate, they drank, they bought, they sold, they planted, they built ; but in the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so shall it be in the day when the Son of Man is revealed. In that day, he who shall be upon the roof, and his goods in the house, let him not go down to take them away ; also he who is in the field, let him not return back to the house. Remember Lot's wife. Whoever shall seek to gain his life shall lose it ; but whoever shall lose his life shall preserve it. I tell you, in that night there shall be two men on one bed ; the one shall be taken, and the other shall be left. Two women shall be grinding together ; the one shall be taken, and the other left. (Two men shall be in the field ; the one shall be taken, and the other left.) And they answering said to him : Where, Lord ? And he said to them : Where the body is, there will the vultures be gathered together.

CONCERNING PRAYER ; JESUS BLESSES LITTLE CHILDREN

And he spoke a parable to them, to the intent that they ought always to pray, and not to faint, saying : There was in a city a judge, who had no fear of God and no

regard for man; and there was a widow in that city, who came to him, saying: Vindicate me before my opponent. And he would not for a while; but afterwards he said within himself: Though I fear not God nor regard man, yet because this widow troubles me, I will do her justice, lest by her continual coming she wear me out. And the Lord said: Hear what the unjust judge says. And shall not God vindicate His own elect, who cry day and night to Him, though He is longsuffering in their case? I tell you that He will vindicate them and that quickly. Yet when the Son of Man comes, shall he find the faith on the earth?

And he spoke this parable to some who trusted in themselves as being righteous, and treated all others with contempt: Two men went up into the Temple to pray; the one a Pharisee, and the other a collector. The Pharisee stood and prayed thus with himself: God, I thank Thee, that I am not like the rest of men, extortioners, unjust, adulterers, or even as this collector. I fast twice in the week, I give tithes of all that I get. But the collector, standing afar off, would not even lift up his eyes to heaven, but beat his breast, saying: God be merciful to me the sinner. I tell you, this man went down to his house justified rather than the other; for every one who exalts himself shall be humbled, and he who humbles himself shall be exalted.

Now they were bringing to him even their babies, that he should touch them; but when his disciples saw it, they rebuked them. But Jesus called them to him, saying: Suffer the little children to come to me, and forbid them not; for of such is the kingdom of God. Verily I say to you: Whoever shall not receive the kingdom of God as a little child, he shall not enter into it.

THE RICH RULER; THE BLIND BEGGAR

And a certain ruler asked him, saying: Good Teacher, what shall I do to inherit eternal life? And Jesus said to him: Why callest thou me good? none is good, save one—God. Thou knowest the commandments: *Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Honour thy father and thy mother.* And he said: All these I have observed from my youth up. When Jesus heard these words he said to him: Yet one thing thou lackest; sell everything thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. But when he heard this, he became very sorrowful; for he was exceedingly rich. And Jesus beholding him said: How hardly shall they who have riches enter the kingdom of God! For it is easier for a rope to go through the eye of a needle than for a rich man to enter the kingdom of God. And they who heard it said: Then who can be saved? And he said: The things that are impossible with men are possible with God. Then Peter said: Lo, we have left our own homes and followed thee. And he said to them: Verily I say to you, There is no man who has left house or parents or brothers or wife or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the age to come eternal life.

Then he took to himself the twelve, and said to them: Behold, we are going up to Jerusalem, and all the things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered to the Gentiles, and shall be mocked, and shamefully treated, and spit on; and when they have scourged him, they

shall kill him; and on the third day he shall rise up. And they understood none of these things; and this saying was hidden from them, and they perceived not the things that were spoken.

Now as he drew near to Jericho, a blind man was sitting by the roadside begging; and hearing the crowd going by, he asked what it meant. And they told him: Jesus the Nazarene is passing by. And he cried aloud: Jesus, thou Son of David, have mercy on me! And they who went before rebuked him, that he should hold his peace, but he cried out all the more: Thou Son of David, have mercy on me! And Jesus stopped, and commanded him to be brought to him; and when he had come near, he asked him, saying: What wilt thou that I should do to thee? And he said: Lord, that I may receive my sight. And Jesus said to him: Receive thy sight; thy faith has saved thee. And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

THE RICH COLLECTOR; THE NOBLEMAN'S SERVANTS

And he entered and was passing through Jericho. And, behold, a man named Zacchæus, who was a chief collector—a wealthy man—wanted to see who Jesus was, and could not for the crowd, because he was little of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him: Zacchæus, make haste, and come down; for to-day I must stay at thy house. And he made haste, and came down and received him joyfully. And when they saw it, they all murmured, saying: He has gone to stay with

a man who is an outcast. But Zacchæus standing, said to the Lord: Behold, Lord, the half of my goods I will give to the poor; and if I have exacted anything wrongfully from any one, I will restore fourfold. And Jesus said to him: This day salvation has come to this house, because he also is a son of Abraham. For the Son of Man came to seek and to save that which was lost.

As they were listening to these words, he added a parable, because he was near to Jerusalem, and because they thought that the kingdom of God would appear at once. Therefore he said: A certain nobleman went into a far country to receive for himself royal power, and to return. And calling ten of his servants, he gave them ten *minæ* [the *mina*=100 *drachmæ*=about £4] and said to them: Trade with these till I come. But his citizens hated him and sent an envoy after him, saying: We will not have this man to reign over us. And when he came back, after receiving the royal power, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much they had gained by trading. Then the first came before him, saying: Lord, thy *mina* has made ten *minæ* more. And he said to him: Well done, thou good servant; because thou hast proved faithful in a very little, do thou take charge of ten talents. And the second came, saying: Lord, thy *mina* has made five *minæ*. And he said to him also: Do thou have charge of five talents. And the third came, saying: Lord, behold here thy *mina*, which I kept laid up in a napkin; for I feared thee, because thou art a severe man; thou takest up what thou didst not lay down, and reapest what thou didst not sow. And he said to him: Out of thine own mouth will I judge thee, thou wicked

servant. Thou knewest that I am a severe man, taking up what I did not lay down, and reaping what I did not sow; why then didst thou not give my money into the bank, and I at my coming should have claimed it with interest? And he said to those who stood by: Take away from him the *mina*, and give it to him who has the ten *minæ*. (And they said to him: Lord, he has ten *minæ*.) I say to you: To every one who has shall be given; but from him who has not, from him even that which he has shall be taken away. But as for these mine enemies, who would not that I should reign over them, bring them here and slay them before me.

JESUS ENTERS JERUSALEM AND CLEANSSES THE TEMPLE

And when he had said these things he went on in front, ascending up to Jerusalem. And when he drew near to Bethphage and Bethany, beside the mount called Olivet, he sent two of his disciples, saying: Go your way into the village in front of you; where as you enter you shall find tied a colt on which no man ever yet sat; loose him, and bring him. And if any one ask you: Why do you loose him? You shall say thus to him: Because the Lord has need of him. And they who were sent went their way, and found even as he had said to them. And as they were untying the colt, the owners of it said to them: Why do you untie the colt? And they said: The Lord has need of him. And they brought him to Jesus; and they threw their garments upon the colt and mounted Jesus on him. And as he went, they spread their garments on the road. And as he was now drawing near, at the descent of Mount Olivet, the whole company of the disciples began to rejoice and praise God with a loud

voice for all the mighty works that they had seen; saying:

*Blessed is He who comes,
King, in the name of the Lord.
Peace in heaven
And glory in the highest!*

And some of the Pharisees from among the crowd said to him: Teacher, rebuke thy disciples. And he answered and said to them: I tell you, if these should hold their peace, the stones would cry out.

And as he approached, he beheld the city, and wept over it, saying: O that thou hadst known, even thou, in this day, the things that belong to peace! but now they are hidden from thine eyes. For the days shall come upon thee when thine enemies shall raise a mound about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou didst not know the time of thy visitation. And he went into the Temple and began to turn out those who sold, saying to them: It is written: *My house shall be a house of prayer*, but you have made it *a den of robbers*. And he was teaching daily in the Temple. But the high priests and the scribes and the leaders of the people sought to destroy him, and they could not find what they might do; for all the people, listening, hung upon him.

THE WICKED HUSBANDMEN

And on one of those days, as he was teaching the people in the Temple and preaching the gospel, the high priests and the scribes, together with the elders, came upon him, and spoke to him, saying: Tell us, by what authority

thou doest these things? Or who is he who gave thee this authority? And he answered and said to them: I will also ask you one thing, and answer me: The baptism of John, was it from heaven or from men? And they reasoned among themselves, saying: If we shall say, From heaven; he will say: Why did you not believe? But if we shall say, From men; all the people will stone us, for they are persuaded that John was a prophet. And they answered that they could not tell whence it was. And Jesus said to them: Neither tell I you by what authority I do these things. Then he began to speak to the people this parable: A man planted a vineyard and let it out to tenants, and went abroad for a long time. And at the season he sent a servant to the tenants, that they should give him of the fruit of the vineyard; but the tenants beat him, and sent him away empty-handed. And he proceeded to send another servant; and they beat him also, and treated him shamefully, and sent him away empty-handed. And he sent yet a third; and they wounded him also, and threw him out. Then the lord of the vineyard said: What shall I do? I will send my beloved son; it may be they will reverence him. But when the tenants saw him, they reasoned among themselves, saying: This is the heir; let us kill him, that the inheritance may become ours. So they cast him out of the vineyard and killed him. What therefore shall the lord of the vineyard do to them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said: God forbid! But he looked upon them and said: What is this then that is written:

*The stone which the builders rejected,
The same became the head of the corner?*

Every one who falls on that stone shall be broken to pieces ; but on whomever it shall fall, it will grind him to powder. And in that very hour the high priests and the scribes sought to lay hands on him ; yet they feared the people ; for they perceived that he spoke this parable against them.

JESUS ANSWERS THE SCRIBES AND THE SADDUCEES

And they watched him, and sent forth spies, who pretended to be righteous, that they might take hold of his words, so as to deliver him up to the rule and authority of the governor. And they asked him, saying : Teacher, we know that thou sayest and teachest rightly, and dost not accept any man's person, but of a truth teachest the way of God ; is it lawful for us to give tribute to Cæsar, or not ? But he perceived their craftiness, and said to them : Show me a *denarius*. Whose image and inscription has it ? They answered and said : Cæsar's. And he said to them : Render then to Cæsar the things that are Cæsar's, and to God the things that are God's. And they were not able to take hold of the saying before the people ; and they marvelled at his answer, and held their peace.

Then certain of the Sadducees (who deny that there is any resurrection) came to him and asked him, saying : Teacher, Moses wrote to us : *If a man's brother die, having a wife, and he be childless, that his brother should take his wife, and raise up children to his brother.* Now there were seven brothers : and the first took a wife, and died childless. And the second took her to wife, and he died childless. And the third took her ; and in like manner also the seven died and left no children. Afterwards the woman also died. In the resurrection therefore whose wife shall she be ? For the seven had her to wife. And Jesus said to

them, The children of this world marry and are given in marriage; but they who are accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal to the angels, and are the children of God, since they are children of the resurrection. But that the dead are raised, even Moses showed, in the place concerning the Bush, when he called the Lord *the God of Abraham, and the God of Isaac, and the God of Jacob*. Now He is not the God of the dead, but of the living; for to Him all are living. And some of the scribes answering said: Teacher, thou hast well said. And after that they dared not ask him any question.

And he said to them: How do they say that the Christ is David's son? For David himself says in the book of Psalms:

*The Lord said to my Lord,
Sit thou at My right hand
Till I make thine enemies thy footstool.*

Seeing David calls him Lord, how is he then his son?

Then in the hearing of all the people he said to his disciples: Beware of the scribes, who like to walk about in long robes, and love greetings in the markets, and the front seats in the synagogues, and the best places at feasts; who devour widows' houses, and that under colour of making long prayers; these shall receive greater condemnation.

And he looked up, and saw the rich men who were placing their offerings in the treasury. And he saw a certain poor widow putting in two *lepta* [*lepton*=the smallest Greek coin]. And he said: Of a truth I say to you, This poor widow has put in more than all of them; for

all these out of their abundance added to the offerings; but she out of her poverty gave her whole livelihood.

THE DESTRUCTION OF THE TEMPLE AND CHRIST'S
COMING AGAIN

And as some spoke of the Temple, how it was adorned with precious stones and votive offerings, he said: As for these things which you behold, the days will come, in which there shall not be left one stone upon another that shall not be thrown down. And they asked him, saying: Master, but when shall these things be? And what sign will there be when these things are about to come to pass. And he said: Take heed that you are not led astray; for many shall come in my name, saying, I am he; and, The time draws near; go not after them. But when you shall hear of wars and tumults, be not terrified; for these things must first come to pass, but the end is not immediately. Then he said to them: *Nation shall rise against nation, and kingdom against kingdom*; and there shall be great earthquakes and in many places famines and pestilences; and there shall be fearful sights and great signs from heaven. But before all these, they shall lay their hands on you and persecute you, delivering you up to the synagogues and into prisons, bringing you before kings and governors for my name's sake. This shall turn out to be a witness to you. Make up your minds fully, then, not to study beforehand what you shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to resist or gainsay. But you shall be betrayed even by parents and brothers and relations and friends; and they shall cause some of you to be put to death. And you shall be hated by all men for my name's

sake. But not a hair of your head shall perish. By your patient endurance you shall gain your souls. But when you see Jerusalem surrounded by armies, then know that her desolation is at hand. Then let those who are in Judæa flee to the mountains; and let those who are in the midst of her depart; and let not those who are in the country enter in. For these are the days of vengeance, that all things which are written may be fulfilled. Woe to those who are with child, and to those who nourish their young in those days! for there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all the nations; and *Jerusalem shall be trodden down by the Gentiles* till the times of the Gentiles are fulfilled.

And there shall be signs in sun and moon and stars, and upon the earth distress of nations, in perplexity at the roaring of the sea and the billows; men expiring from fear, and from waiting for those things that are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. But when these things begin to come to pass, then look up and lift up your heads, for your redemption draws near.

And he spoke to them a parable: Behold the fig-tree, and all the trees; when they begin to shoot forth leaves you see and know of your own selves that summer is close at hand. Even so you also, when you see these things happening, know that the kingdom of God is at hand. Verily I say to you: This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But take heed to yourselves, lest at any time your hearts be overcome

with surfeiting and drunkenness and cares of this life, and that day come on you suddenly as a snare. For so it shall come on all those who dwell on the face of the whole earth. But watch at every season, praying that you may be strong enough to escape all these things that shall come to pass, and to stand before the Son of Man.

THE PASSOVER AND THE LORD'S SUPPER

And in the day-time he was teaching in the Temple; and at night he went out and lodged in the mount called Mount Olivet. And all the people came early in the morning to him in the Temple, to listen to him.

Now the feast of unleavened bread, which is called the Passover, was at hand. And the high priests and the scribes sought how they might kill him, for they feared the people. Then entered Satan into Judas who was called Iscariot; he was one of the twelve. And he went his way, and conferred with the high priests and captains, how he might betray Jesus to them. And they were glad, and agreed to give him money. And he promised, and sought opportunity to betray him to them when the people were not there.

Then came the day of unleavened bread, when the Paschal lamb must be sacrificed; and he sent Peter and John, saying: Go and make ready for us the Paschal lamb that we may eat it. And they said to him: Where wilt thou that we prepare? And he said to them: Behold, when you have entered the city, a man bearing a pitcher of water shall meet you; follow him into the house where he enters. And you shall say to the master of the house: The Master says to thee, Where is the guest-room, where I shall eat the Paschal lamb with my disciples? And

he shall show you a large upper room furnished; make ready there. And they went away and found even as he had said to them; and they made ready the Passover. And when the hour had come, he sat down, and the apostles with him. And he said to them: I have heartily desired to eat this Paschal lamb with you before I suffer; for I say to you, I will never again eat it till it is fulfilled in the kingdom of God. And he took a cup, and when he had given thanks, he said: Take this, and divide it among yourselves; for I say to you, I will never again drink of the fruit of the vine till the kingdom of God shall come. And he took a loaf, and when he had given thanks, he broke it and gave it to them, saying: This is my body (which is given for you; do this in remembrance of me; and the cup similarly, when they had supped, saying: This cup is the new covenant in my blood, which is poured out for you). Yet lo, the hand of him who betrays me is with me on the table. For indeed the Son of Man goes, as it has been determined; but woe to that man through whom he is betrayed! And they began to inquire among themselves, which of them it was who was about to do this thing.

And there arose also a dispute among them as to which of them was esteemed the greatest. And he said to them: The kings of the Gentiles lord it over them, and they who hold sway over them are greeted by the name of benefactors. But you shall not be so; but he who is greatest among you, let him be as the youngest; and he who is chief, as he who serves. For which is greater, he who sits at table or he who serves? Is not he who sits at table? But I am among you as he who serves. You are they who have continued with me in my temptations;

and I appoint to you a kingdom, even as my Father appointed to me, that you may eat and drink at my table in my kingdom; and you shall sit on thrones judging the twelve tribes of Israel. (And the Lord said): Simon, Simon, behold, Satan asked to have you in his power, that he might sift you as wheat, but I have prayed for thee, that thy faith fail not; and do thou, when thou hast turned again, strengthen thy brethren. And he said to him: Lord, with thee I am ready to go both to prison and to death. And he said: I tell thee, Peter, the cock shall not crow this day till thou have thrice denied that thou knowest me.

And he said to them: When I sent you forth without purse and bag and sandals, did you lack anything? And they said: Nothing. Then said he to them: But now, he who has a purse, let him take it, and likewise his bag; and he who has no sword, let him sell his cloak, and buy one. For I say to you, that this that is written must be accomplished in me: *And he was reckoned among the transgressors*; for that which concerns me has its fulfilment. And they said: Lord, behold, here are two swords. And he said to them: It is enough.

THE AGONY AND THE BETRAYAL

And he came out and went, as his custom was, to Mount Olivet; and his disciples followed him. And when he was at the place, he said to them: Pray lest you fall into temptation. And he was parted from them about a stone's throw, and kneeling down, he prayed, saying: Father, if Thou wilt, remove this cup from me; yet not my will, but Thine, be done. (And there appeared to him an angel from heaven, strengthening him. And being

in an agony he prayed more earnestly ; and his sweat was as it were great drops of blood trickling down to the ground.) And when he rose up from his prayer, he came to the disciples and found them sleeping for sorrow, and said to them : Why do you sleep ? Rise and pray, lest you fall into temptation. While he was yet speaking, a company and he who was called Judas, one of the twelve, went before them ; and he drew near to Jesus to kiss him. But Jesus said to him : Judas, dost thou betray the Son of Man with a kiss ? When his companions saw what would happen, they said to him : Lord, shall we strike with the sword ? And one of them struck the servant of the high priest and cut off his right ear. But Jesus answered and said : Let them alone now. And he touched his ear, and healed him. Then Jesus said to the high priests and captains of the Temple, and the elders who had come against him : Have you come out, with swords and clubs, as against a robber ? When I was daily with you in the Temple, you did not stretch out your hands against me ; but this is your hour, and the power of darkness.

DENIAL BY PETER ; JESUS BEFORE PILATE

Then they seized him, and led him away and brought him into the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the courtyard, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the fire-light, and fixing her eyes on him, said : This man also was with him. But he denied, saying : Woman, I know him not. And after a little while another saw him, and said : Thou art also one of them. But Peter said : Man, I am not. And about an hour afterwards another asserted

with confidence : Of a truth this man also was with him ; for he is a Galilæan. But Peter said : Man, I know not what thou sayest. And immediately, while he was yet speaking, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said to him : Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

And the men who held Jesus mocked him and beat him. And when they had blindfolded him, they (struck him on the face, and) asked him, saying : Declare, who is he who struck thee ? And many other things they spoke against him, railing at him.

And as soon as it was day, the assembly of the elders of the people, both high priests and scribes, met together, and they led him into their Council, saying : Art thou the Christ ? Tell us. And he said to them : If I tell you, you will not believe ; and if I ask you, you will not answer (me, nor let me go). Henceforth shall *the Son of Man be sitting at the right hand of the power of God*. Then said they all : Art thou then the Son of God ? And he said to them : You say it because I am. And they said : What further need have we of witness ? For we ourselves have heard it from his own mouth.

And the whole company of them arose and led him to Pilate. And they began to accuse him, saying : We found this man perverting the nation, and forbidding to pay tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, saying : Art thou the King of the Jews ? And he answered him and said : Thou sayest it. Then Pilate said to the high priests and to the people : I find no fault in this man. But they urged all the more

strongly : He stirs up the people, teaching throughout all Judæa, beginning from Galilee even to this place. When Pilate heard this, he asked whether the man were a Galilæan. And as soon as he knew that he was of Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem in those days.

Now when Herod saw Jesus, he was exceedingly glad ; for he had been for a long time wishing to see him, because he had heard concerning him ; and he was hoping to see some miracle done by him. And he questioned him in many words, but he answered him nothing. And there stood the high priests and the scribes fiercely accusing him. And Herod with his soldiers treated him with contempt and mocked him, and clothing him in brilliant apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day ; for before they had been at variance. And Pilate, when he had called together the high priests and the rulers and the people, said to them : You have brought this man to me, as one who perverts the people ; and, behold, I, having examined him before you, found no fault in him as regards those things of which you accuse him ; no, nor even Herod, for he sent him back to us ; and, lo, nothing to deserve death has been done by him. I will therefore chastise him, and release him. (Now he must needs release one prisoner to them at the feast.) But they cried out all at once, saying : Away with this man, and release to us Barabbas—who for an insurrection made in the city, and for murder, had been cast into prison. And Pilate spoke to them again, wishing to release Jesus. But they kept on shouting : Crucify, crucify him. And he said to them the third time : Why, what evil has he done ? I have found

nothing to deserve death in him; I will therefore chastise him, and let him go. But they were instant with loud voices, asking that he should be crucified. And their voices prevailed. And Pilate gave sentence that it should be as they required. And he released to them him who for sedition and murder had been cast into prison, for whom they were asking; but Jesus he delivered up to their will.

THE CRUCIFIXION

And as they led him away, they laid hold of one Simon, a Cyrenian, coming from the country, and on him they laid the cross, to carry it behind Jesus. And there followed him a great company of the people, and of women who were beating their breasts and lamenting him. But Jesus turning to them, said: Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming in which they shall say: Blessed are the barren, and the wombs that did not bear, and the breasts that never nourished the young. *Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.* For if they do these things in a green tree, what shall be done in the dry?

And two others, who were evil-doers, were led with him to be put to death. And when they came to the place, which is called The Skull [Latin, Calvary], there they crucified him, and the evil-doers, one at the right hand, and the other at the left.

(Then Jesus said: Father, forgive them; for they know not what they do.)

And dividing his garments among them, they cast lots. And the people stood and looked on. The rulers also scoffed

at him, saying: He saved others; let him save himself, if this is the Christ, the chosen of God. And the soldiers also mocked him, coming to him and offering him vinegar and saying: If thou art the King of the Jews, save thyself.

And there was an inscription over him (in letters of Greek, and Latin, and Hebrew):

THIS IS THE KING OF THE JEWS

And one of the evil-doers who were hanged was railing at him, saying: Art thou not the Christ? Save thyself and us. But the other answering rebuked him, saying: Dost thou not even fear God, seeing thou art under the same judgement? And we indeed justly, for we receive according to our deeds; but this man has done nothing amiss. And he said: Jesus, remember me when thou comest into thy kingdom. And Jesus said to him: Truly I say to thee, To-day thou shalt be with me in Paradise.

And it was now about the sixth hour; and, the sun's light failing, there came a darkness over all the land till the ninth hour. And the veil of the sanctuary was rent down the middle.

And when Jesus had cried out with a loud voice, he said: *Father, into Thy hands I commend my spirit.* And having said this, he gave up his spirit.

When the centurion saw what had happened, he glorified God, saying: Without doubt this was an excellent man. And all the people who gathered to that sight, when they beheld the things that were done, returned home, beating their breasts. But all his acquaintance, and the women who followed with him from Galilee, stood afar off, observing these things.

THE BURIAL AND THE RESURRECTION

And, behold, a man named Joseph, a member of the Council, a man of Arimathæa, a city of the Jews; a good and a just man (he had not consented to their counsel and action), who was expecting the kingdom of God; he went to Pilate and asked for the body of Jesus. And he took it down and wrapped it in fine linen, and laid it in a tomb that was cut out of stone, where no man had ever yet been lain. And it was the day of the Preparation, and the sabbath began to dawn. And the women, who had come with him from Galilee, followed after and beheld the tomb and how his body was laid. And they returned, and prepared spices and ointments; and on the sabbath day they rested according to the commandment. But on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared. And they found the stone rolled back from the tomb. And they went in and did not find the body (of the Lord Jesus). And while they were very perplexed about this, behold, two men stood by them in shining apparel; and as they were afraid and bowed down their faces to the earth, they said to them: Why do you seek the living among the dead? (He is not here, but has risen); remember how he spoke to you when he was yet in Galilee, saying: The Son of Man must be delivered up into the hands of sinful men, and be crucified, and rise on the third day? And they remembered his sayings and returned from the tomb, and told all these things to the eleven, and to all the others. They were Mary Magdalene, and Joanna, and Mary the mother of James; and the other women along with them, who told these things to

the apostles. And these words seemed in their sight as idle talk, and they did not believe them. But Peter arose and ran to the tomb; and stooping down, he looked in and saw nothing but the linen; and he went away wondering within himself at what had happened.

ON THE EMMAUS ROAD AND IN JERUSALEM

And, behold, two of them were going that very day to a village called Emmaus, which was sixty *stadia* [*stadion*= about one-eighth of a Roman mile] from Jerusalem. And they were talking together of all the things that had happened. And as they were talking and questioning Jesus himself drew near and joined them on the road. But their eyes were constrained so that they did not recognise him. And he said to them: What words are these that you exchange with each other as you walk? And they stood still, looking sorrowful. And one of them, whose name was Cleopas, said to him: Art thou staying alone in Jerusalem, and dost not know the things that have happened there in these days? And he said to them: What things? And they said: About Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; and how the high priests and our rulers gave him up to be condemned to death, and crucified him. But we were hoping that it was he who should redeem Israel; yea, and besides all this, to-day is even the third day since these things happened. Moreover, some women of our company astonished us, having been early at the tomb; and when they did not find his body, they came, saying that they had also seen a vision of angels, who said that he was alive. And some of those who were with us went to the

tomb, and found it even so as the women had said; but him they did not see.

Then he said to them: O foolish ones, and slow of heart to believe after all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning from Moses and from all the Prophets, he interpreted to them the things concerning himself in all the scriptures.

And they drew near to the village, where they were going, and he made as though he would have gone further. But they constrained him, saying: Stay with us; for it is getting late and the day is already far spent. And he went in to stay with them. And as he reclined at table with them, he took the loaf and blessed it, and broke and gave to them. And their eyes were opened and they recognised him; and he vanished out of their sight. And they said one to another: Did not our heart burn within us while he talked with us on the road, as he opened to us the scriptures?

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and those who were with them, saying: The Lord has risen indeed, and has appeared to Simon. And they recounted what had taken place on the road, and how he was known by them in the breaking of the bread.

As they were saying these things he himself stood in the midst of them (and said to them: Peace be with you). But they were terrified and in fear, supposing that they had seen a spirit. And he said to them: Why are you troubled? And why do doubts arise in your hearts? Behold my hands and my feet, it is I myself; handle me, and see; for a spirit has not flesh and bones, as you see me to

have. (And when he had said this, he showed them his hands and his feet.) And while yet they did not believe for joy, and wondered, he said to them: Have you here anything to eat? And they gave him a piece of a broiled fish (and of a honeycomb). And he took it and ate it before them. And he said to them: These are my words which I spoke to you, while I was yet with you, that all things must be fulfilled which are written in the Law of Moses and the Prophets and the Psalms concerning me. Then he opened their minds, that they might understand the scriptures; and said to them: Thus it is written, that the Christ should suffer, and should rise from the dead on the third day; and that repentance for remission of sins should be proclaimed in his name to all the nations, beginning from Jerusalem. You are witnesses of these things. And, behold, I send out the promise of my Father upon you; but wait in the city till you are clothed with power from on high.

THE ASCENSION FROM MOUNT OLIVET

And he led them out till they were hard by Bethany, and he lifted up his hands and blessed them. And while he blessed them, he was parted from them (and was carried up into heaven). And they (worshipped him, and) returned to Jerusalem with great joy; and were continually in the Temple, blessing God.

INTRODUCTION

This is the latest of the four gospels and was written probably about A.D. 96 or a little later. The many differences, both in subject-matter and in treatment, between this and the synoptics have led many scholars to reject the Johannine authorship altogether, but without finding any satisfying alternative.

It is unfortunate that emphasis on the synoptics as historical has tended to a disparagement of the historical elements in St. John. But we must recognize that the aged mystic who seeks to explain the inner significance of the events of Christ's life keeps very close to the facts which he relates. The last two verses of Chapter XX are the real conclusion of the book and are of crucial importance. John disclaimed all intention of writing a complete biography. He chose from the mass of material at his disposal whatever seemed most important for his special purpose. If it is true that he was a prophet rather than a recorder of events, it is equally true that from the very nature of the case he had to be a historian in order to be a prophet. Profoundly and sublimely spiritual, he was at the same time intensely practical. It is obviously a work written by one who had a first-hand knowledge of the facts, and it is commended by certain unnamed authorities who vouched for its truthfulness (p. 274).

This has always been the favourite gospel with the Greek Church. "We beheld his Glory" is one of the keynotes of the Eastern Orthodox. Christ's words on the Bread of Life, the Light of the World, the Good Shepherd, the Vine and the Branches; his intercessory prayer; the story of the Trial, the Cross and the Empty Tomb—all lead us on to the Church's great conviction; "Thou art the King of Glory, O Christ."

St. John does not give an account of the Transfiguration; the whole life as he records it is itself a transfiguration.

ACCORDING TO JOHN

PROLOGUE

The Doctrine of the Logos

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him; and without him not even one thing came to be. That which has been made was life in him; and the life was the light of men. And the light shines in the darkness; and the darkness did not overcome it.

JOHN THE BAPTIST TESTIFIES TO JESUS

There came a man, sent from God, whose name was John. This man came as a witness, that he might testify to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light, which gives light to every man, was coming into the world. He was in the world, and the world came to be through him, yet the world did not know him. He came to his own, and his own did not receive him. But to as many as did receive him he gave the right to become children of God, even to those who believe in his name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us (and we beheld his glory, the glory as of an only-begotten from a father) full of grace and truth.

John bore witness of him, and cried out, saying: This was he of whom I said: He who comes after me has come to be before me; for always he was before me [Gr. first in regard of me]. For from his fullness we have

all received, even grace upon grace. For the Law was given through Moses; grace and truth came through Jesus Christ. No man has seen God at any time; God only-begotten [or the only begotten Son], who is in the bosom of the Father, he has declared Him.

This then is the witness of John, when the Jews sent priests and Levites from Jerusalem to ask him: Who art thou? And he confessed, and did not deny but said plainly: I am not the Christ. And they asked him: What then? Art thou Elijah? And he said: I am not. Art thou the prophet? And he answered: No. Then they said to him: Who art thou, that we may give an answer to those who sent us? What sayest thou of thyself? He said: I am *the voice of one crying in the wilderness: Make straight the way of the Lord*, as said the prophet Isaiah. And they had been sent from the Pharisees. And they asked him: Why then dost thou baptize if thou art not the Christ, nor Elijah, nor the prophet? John answered them, saying: I baptize with water; but in the midst of you stands one whom you know not—he who comes after me—the thong of whose sandal I am not fit to loosen. These things happened in Bethany at the crossing of the Jordan, where John was baptizing.

THE FIRST DISCIPLES; THE MARRIAGE IN CANA

The next day John saw Jesus coming to him, and said: Behold the Lamb of God, who bears the sin of the world! This is he of whom I said: After me comes a man who has come to be before me, for always he was before me. And I did not know him; but that he should be made manifest to Israel, that is why I came baptizing with water.

And John bore witness, saying: I have seen the Spirit

descending like a dove out of heaven, and it rested upon him. And I did not know him; but He who sent me to baptize with water, He said to me: Upon whom thou shalt see the Spirit descending, and remaining on him, he it is who baptizes with the Holy Spirit. And I have seen and have borne witness that this is the Son of God.

Again the next day John was standing with two of his disciples, and he beheld Jesus as he walked by and said: Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following him, and said to them: What are you looking for? They said to him: Rabbi (which is to say, being interpreted, Teacher), where dwellest thou? He said to them: Come and you shall see. They came and saw where he dwelt, and stayed with him that day; it was about the tenth hour [4 p.m.]. One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him: We have found the Messiah (which is, being interpreted, the Christ). He brought him to Jesus. And Jesus beholding him, said: Thou art Simon the son of John; thou shalt be called Cephas (which is by interpretation, A stone).

The following day he desired to go out into Galilee, and he found Philip; and Jesus said to him: Follow me. Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him: We have found him, of whom Moses in the Law, and the Prophets wrote, Jesus of Nazareth, the son of Joseph. And Nathanael said to him: Can anything good come out of Nazareth? Philip said to him: Come and see.

Jesus saw Nathanael coming to him, and said of him:

Lo ! truly a man of Israel, in whom is no guile. Nathanael said to him : How is it that thou knowest me ? Jesus answered and said to him : Before Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered : Rabbi, thou art the Son of God ; thou art King of Israel. Jesus answered and said to him : Because I said to thee, I saw thee underneath the fig-tree, believest thou ? Thou shalt see greater things than these. And he said to him : Verily, verily, I say to you : You shall see the heaven opened and *the angels of God ascending and descending* upon the Son of Man.

On the third day there was a marriage in Cana of Galilee and the mother of Jesus was there ; and both Jesus and his disciples were invited to the marriage. And when they ran short of wine, the mother of Jesus said to him : They have no wine. Jesus said to her : What is it to me and to thee, woman ? My hour has not yet come. His mother said to the servants : Whatever he says to you, do it. Now there were set there six stone water-jars, according to the Jews' custom of cleansing, to hold two or three *amphoræ* [*amphora*, a Gr. measure=about 9 gallons] apiece. Jesus said to them : Fill the water-jars with water. And they filled them up to the brim. And he said to them : Draw out now, and bring it to the chief guest of the feast. And they brought it. When the chief guest tasted the water that had become wine, and did not know how it had become so (but the servants who had drawn the water knew), he called the bridegroom and said to him : Every man at the beginning sets forth the best wine ; and when men have drunk freely, then that which is worse ; but thou hast kept the best wine till now.

This beginning of his signs Jesus made in Cana of

Galilee, and showed forth his glory; and his disciples believed in him. After this he went down to Capernaum, he, and his mother, and his brothers, and his disciples; but they did not stay there for many days.

CLEANSING THE TEMPLE; THE VISIT OF NICODEMUS

And the Jews' Passover was at hand; and Jesus went up to Jerusalem, and found in the Temple those who sold oxen and sheep and doves, and the money-changers in their seats; and he made a whip out of small cords, and drove them all out of the Temple, with the sheep and the oxen; and poured out the changers' money, and turned their tables upside down; and he said to those who sold the doves: Take these things from here; make not my Father's house a house of merchandise. And his disciples remembered that it was written: *Jealousy for Thy house shall eat me up*. Then the Jews answered and said to him: What sign dost thou show to us, seeing that thou doest these things? Jesus answered and said to them: Destroy this temple, and in three days I will raise it up. Then said the Jews: Forty-six years this Temple took to build, and wilt thou erect it in three days? But he spoke of the temple of his body. When therefore he had risen from the dead, his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had spoken.

Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, seeing the signs which he did. But Jesus did not trust himself to them because he knew all men, and because he had no need that any should testify of man; for he himself knew what was in man.

Now there was a man of the Pharisees, named Nicodemus, a leader of the Jews; this man came to Jesus by night, and said to him: Rabbi, we know that thou hast come from God as a teacher; for no man could give these signs that thou givest unless God was with him. Jesus answered and said to him: Verily, verily, I say to thee, Unless a man be born again [from above], he cannot see the kingdom of God. Nicodemus said to him: How can a man be born when he is old? Can he enter a second time into his mother's womb and be born? Jesus answered: Verily, verily, I say to thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Do not wonder that I said to thee: You must be born again. The Spirit breathes where he wills, and thou hearest his voice, but thou dost not understand; thus his coming and going it is with each one who is born of the Spirit. Nicodemus answered and said to him: How can these things be? Jesus answered and said to him: Art thou a teacher of Israel, yet dost not know these things? Verily, verily, I say to thee: We talk of what we know, and we testify to what we have seen; yet you do not receive our witness. If I told you earthly things and you do not believe, how shall you believe if I tell you heavenly things? And no man has gone up into heaven, but he who came down out of heaven—the Son of Man (who is in heaven). And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that every one who believes in him may (not perish, but) have eternal life.

For God so loved the world that he gave his only begotten Son, that whoever believes in him should not

perish, but have everlasting life. For God did not send His Son into the world to judge the world, but that the world through him might be saved. He who believes in him is not judged; but he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light, because their deeds were evil. For every one who behaves badly hates the light and does not come to the light, lest his deeds should be disclosed. But he who obeys the truth comes to the light, that his deeds may be made manifest, because they have been done in God.

THE FRIEND OF THE BRIDEGROOM

After these things Jesus and his disciples went into the land of Judæa; and there he spent some time with them, and was baptizing. And John also was baptizing in Ænon near to Salim, because many water-springs were there; and people came and were baptized. For John had not yet been cast into prison. There arose then a questioning on the part of John's disciples with a Jew about purifying. And they came to John and said to him: Rabbi, he who was with thee at the crossing of the Jordan, to whom thou didst bear witness, behold, he baptizes, and all men come to him. John answered and said: No man can take anything to himself unless it were given him from heaven. You yourselves bear me witness, that I said: I am not the Christ, but, I am sent before him. He who has the bride is the bridegroom; but the friend of the bridegroom, who stands by and hears him, rejoices greatly because of the bridegroom's voice; this my joy therefore is fulfilled.

He must increase, but I must decrease. He who comes from on high is above all; he who is of the earth, of the earth he is, and of the earth he speaks; he who comes from heaven is above all. And what he has seen and heard of that he bears witness; and no man receives his witness. He who has received his witness has set his seal to this, that God is true. For he whom God has sent speaks the words of God; for He does not give the Spirit by measure. The Father loves the Son, and has given all things into his hand. He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God rests on him.

THE ENCOUNTER AT JACOB'S WELL

When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (though Jesus himself did not baptize, but his disciples), he left Judæa, and went away again into Galilee. And he had to pass through Samaria. Then he came to a city of Samaria, called Sychar, beside the place that Jacob gave to his son Joseph. Now Jacob's well was there. So Jesus, feeling tired from the journey, sat down to rest by the well; it was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her: Give me to drink. For his disciples had gone away into the city to buy food. Then said the Samaritan woman to him: How is it that thou, a Jew, dost ask a drink of me, a Samaritan? (For Jews do not associate with Samaritans.) Jesus answered and said to her: If thou knewest the gift of God, and who it is who says to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. The woman said to him: Sir,

thou hast nothing to draw with, and the well is deep; where then hast thou that water of life? Art thou greater than our father Jacob who gave us the well, and drank of it himself, and his sons, and his cattle? Jesus answered and said to her: Every one who drinks of this water shall thirst again; but he who shall drink of the water that I will give him shall never thirst again; but the water that I will give him shall become in him a well of water springing up to eternal life. The woman said to him: Sir, give me this water, that I may not thirst, nor come all the way here to draw.

Jesus said to her: Go, call thy husband, and come back here. The woman answered and said: I have no husband. Jesus said to her: Thou hast said truly, I have no husband; for thou hast had five husbands, and he whom thou now hast is not thy husband; this thou hast said with truth. The woman said to him: Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and you say, that in Jerusalem is the place where men ought to worship. Jesus said to her: Woman, believe me, the hour is coming, when neither in this mountain nor in Jerusalem, shall you worship the Father. You worship that which you know not; we worship that which we know; for salvation is from the Jews. But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth; for even such the Father requires as His worshippers. God is Spirit; and they who worship Him must worship in spirit and truth.

The woman said to him: I know that Messiah is coming, who is called Christ; when he has come, he will tell us all things. Jesus said to her: I who speak to thee am he.

Just at that point his disciples came, and wondered that he was talking with a woman; yet no one said: What dost thou mean? Or Why dost thou talk with her? So the woman left her pitcher and went away into the city, and said to the men: Come, see a man, who told me all the things I ever did; is not he the Christ? Then they went out of the city, and were coming to him.

In the meanwhile his disciples begged him, saying: Rabbi, eat. But he said to them: I have meat to eat of which you do not know. The disciples therefore said one to another: Has any man brought him any food? Jesus said to them: My meat is to do the will of Him who sent me, and to accomplish His work. Do you not say: There are yet four months, and then comes the harvest? Lo, I say to you: Lift up your eyes, and look at the fields, for they are white for harvesting. Already he who reaps receives wages, and gathers fruit to life eternal, so that he who sows and he who reaps may rejoice together. For in this the saying is true: One sows and another reaps. I sent you to reap that on which you bestowed no labour; other men laboured, and you have entered into their labours.

And many of the Samaritans of that city believed in him because of the word of the woman who testified: He told me all I ever did. As soon then as the Samaritans came to him, they begged him to stay with them; and he stayed there two days. And many more believed because of his own word; and they said to the woman: Now we believe, not because of thy talking, for we have heard him ourselves, and know that this is indeed the Saviour of the world.

THE KING'S OFFICER AT CAPERNAUM

Now after two days he went out from there into Galilee. For Jesus himself testified that a prophet has no honour in his own country. Then when he came into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem during the feast; for they also went to the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a king's officer, whose son was sick at Capernaum. This man, when he heard that Jesus had come out of Judæa into Galilee, went to him and begged him to come down and heal his son; for he was at the point of death. Jesus said therefore to him: Except you see signs and wonders, you will not believe. The king's officer said to him: Lord, come down before my child dies. Jesus said to him: Go thy way; thy son lives. The man believed the word that Jesus spoke to him, and he went his way. And as he was now going down his servants met him, saying that his son was alive. Then he inquired of them the hour when he began to get better. And they said to him: Yesterday at the seventh hour [1 p.m.] the fever left him. So the father knew that it was at that hour in which Jesus had said to him: Thy son lives; and he himself believed, and his whole household. This is again the second sign that Jesus did after he had come out of Judæa into Galilee.

THE POOL WITH FIVE PORCHES

After these things there was a feast-day of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep-gate a swimming-pool, which is called in the Hebrew tongue, Bethesda, and it has five porches. In these lay a great many sick folk, blind, lame,

and withered (waiting for the stirring of the water. For an angel went down at certain seasons into the pool, and troubled the water; whoever then stepped in first after the troubling of the water was cured of whatever disease he had). And a certain man was there who had been diseased for thirty-eight years. When Jesus saw him lying, and knew that he had already been a long time ill, he said to him: Wouldst thou be made well? The sick man answered him: Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steps down before me. Jesus said to him: Rise, take up thy bed and walk. And immediately the man was made well, and took up his bed and walked.

· Now it was the sabbath on that day. The Jews therefore said to him who had been cured: It is the sabbath day; it is not lawful for thee to carry thy bed. He answered them: He who made me well, he said to me: Take up thy bed and walk. They asked him: Who is the man who said to thee, Take up thy bed and walk? But he who was healed did not know who it was; for Jesus had withdrawn from the crowd that was there.

Afterwards Jesus found him in the Temple and said to him: Behold, thou art made well; sin no more, lest something worse befall thee. The man went away and told the Jews that it was Jesus who had made him well. And for this cause the Jews began to persecute Jesus, because he was doing these things on the sabbath. But Jesus answered them: My Father is working even till now, and I work. For this, then, the Jews sought all the more to kill him; because he not only broke the sabbath, but also called God his own Father, making himself equal with God. Jesus therefore answered and said to them: Verily, verily,

I say to you, The Son can do nothing of himself, but only what he sees the Father doing, for whatever things He does, these also the Son does in like manner. For the Father loves the Son, and shows him all things that He Himself does; and He will show him greater works than these, that you may marvel. For as the Father raises up the dead, and gives them life; even so the Son gives life to whom he will. For the Father judges no man, but has given all judgement to the Son; that all men may honour the Son, even as they honour the Father. He who does not honour the Son does not honour the Father who sent him. Verily, verily, I say to you: He who hears my word, and believes Him who sent me, has eternal life, and does not come into judgement, but has passed out of death into life. Verily, verily, I say to you: The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they who hear shall live. For as the Father has life in Himself; even so He gave to the Son also to have life in himself; and he gave him power to carry out judgement, because he is the Son of Man. Do not wonder at this; for the hour is coming in which all who are in the tombs shall hear his voice, and shall come out; they who have done good to the resurrection of life; and they who have done evil to the resurrection of judgement. I can do nothing by myself; as I hear, I judge; and my judgement is just, because I seek not my own will, but the will of Him who sent me. If I bear witness of myself, my witness is not true. There is another who bears witness of me; and I know that the witness which he witnesses of me is true.

You yourselves sent to John, and he bore witness to the truth. But the witness which I receive is not from

man; yet I say these things, that you may be saved. He was the lamp that burns and shines; and you were willing for a season to rejoice in his light. But the witness which I have is greater than that of John; for the works which the Father has given me to accomplish, these same works that I do, bear witness of me, that the Father has sent me. And the Father Himself, who sent me, has borne witness of me. You have neither heard His voice at any time, nor have you seen His likeness. And you have not His word abiding in you; for whom He has sent, him you do not believe. Search the scriptures; for in them you think you have eternal life; yet these are they which bear witness of me; and you will not come to me, that you may have life.

Honour from men I do not receive. But I know you, that you have not the love of God in you. I have come in my Father's name, and you receive me not; if another shall come in his own name, him you will receive. How can you believe, who receive honour one from another, and do not seek the honour that comes from God alone? Do not think that I will accuse you to the Father; there is one who accuses you, even Moses, on whom you have set your hope. For had you believed Moses, you would have believed me, for he wrote of me. But if you do not believe his writings, how will you believe my words?

DISCOURSE ON THE BREAD OF LIFE

After these things Jesus went away over the sea of Galilee to the landing-place at Tiberias. And a large crowd followed him, because they had seen the miracles [signs] which he worked on those who were sick. And Jesus went up on the mountain, and there he sat down

with his disciples. Now the Passover, the feast of the Jews, was at hand. Jesus then lifting up his eyes, and seeing a large crowd coming to him, said to Philip: Where shall we buy bread, that these may eat? And this he said to test him; for he himself knew what he would do. Philip answered him: Two hundred *denarii* would not be enough to buy bread, for every one to have a little. One of his disciples, Andrew, Simon Peter's brother, said to him: There is a boy here who has five barley loaves and two small fishes; but what are these among so many? And Jesus said: Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Then Jesus took the loaves; and when he had given thanks, he gave (to the disciples, and the disciples) to those who were sitting down; and he did the same with the fishes, as much as the people needed. When they were satisfied, he said to his disciples: Gather up the broken pieces that remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with the broken pieces, from the five barley loaves, which remained over after they had eaten. Then the men, when they saw what signs he wrought, said: This is of a truth the prophet who was to come into the world.

Jesus perceiving then that they were about to come and take him by force, to make him king, withdrew again to the mountain by himself. And when the evening came, his disciples went down to the sea and entered a boat, and were going over to the landing-place at Capernaum. Darkness had already fallen, and Jesus had not yet come to them. And the sea began to rise, with a strong wind blowing. So when they had rowed about

twenty-five or thirty *stadia*, they saw Jesus walking on the sea and drawing near to the boat; and they were afraid. But he said to them: It is I; be not afraid. Then they would have taken him on board, but the boat was just at the shore to which they were going.

The next day, when the people who stood waiting at the landing-place, saw that there was no other small boat there but one, and that Jesus had not gone with his disciples in the boat, but that his disciples had gone away alone (although small boats came from Tiberias close to the place where they ate the bread after the Lord had given thanks); when therefore the people saw that Jesus was not there, nor his disciples, they themselves got into the boats and came to Capernaum looking for Jesus. And when they found him at the landing-place there, they said to him: Rabbi, when didst thou come here? Jesus answered them and said: Verily, verily, I say to you, You seek me, not because you saw signs, but because you ate of the loaves, and were satisfied. Work not for the food that perishes, but for the meat that endures to eternal life, which the Son of Man shall give you; for on him God the Father, even God, has set His seal.

Then they said to him: What shall we do, that we may work the works of God? Jesus answered and said to them: This is the work of God, that you believe in him whom He sent. They said therefore to him: What sign then dost thou show, that we may see it and believe thee? What work dost thou do? Our fathers ate the manna in the wilderness, as it is written: *He gave them bread from heaven to eat*. Jesus therefore said to them: Verily, verily, I say to you, It was not Moses who gave you the bread from heaven; but my Father gives you the true bread

from heaven. For the bread of God is he who comes down out of heaven and gives life to the world. They said therefore to him: Lord, at all times give us this bread.

Jesus said to them: I am the bread of life; he who comes to me shall never hunger; and he who believes in me shall not thirst any more. But I said to you, that you have seen me, yet you do not believe. All whom the Father gives me shall come to me; and him who comes to me I will not cast away. For I came down from heaven, not to do my own will, but the will of Him who sent me. And this is His will who sent me, that of all which He has given me I should lose nothing, but should raise it up at the last day. And this is the will of my Father, that every one who sees the Son, and believes in him, should have eternal life, and that I should raise him up at the last day.

The Jews then murmured concerning him, because he said: I am the bread who came down out of heaven. And they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say: I came down out of heaven? Jesus answered and said to them: Do not murmur among yourselves. No man can come to me unless the Father who sent me draws him; and I will raise him up in the last day. It is written in the Prophets: *And they shall be all taught by God*. Every one who has heard and has learned from the Father comes to me. Not that any one has seen the Father, except him who is from God; he has seen the Father. Verily, verily, I say to you, He who believes (in me) has eternal life. I am the bread of life. Your fathers ate manna in the wilderness, and they died. This is the bread that comes down out of heaven, that a man may eat of it and not die. I am

the living bread who came down out of heaven; if any one eat of this bread he shall live for ever; and the bread that I will give is my flesh (which I will give) for the life of the world.

The Jews therefore disputed among themselves, saying: How can this man give us his flesh to eat? Jesus therefore said to them: Verily, verily, I say to you, Unless you eat the flesh of the Son of Man, and drink his blood, you have no life in yourselves. He who eats my flesh, and drinks my blood has eternal life; and I will raise him up in the last day. For my flesh is the true food, and my blood is the true drink. He who eats my flesh, and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father; so he who eats me, he also shall live because of me. This is the bread that came down out of heaven; not as the fathers ate (the manna) and died; he who eats this bread shall live for ever.

These things he said in the synagogue, as he taught in Capernaum. Many of his disciples therefore, when they heard this, said: This is a hard saying; who can give ear to it? Jesus knowing in himself that his disciples were murmuring about this, said to them: Does this offend you? What then if you should see the Son of Man going up to where he was before? It is the spirit that makes alive; the flesh profits nothing; the words that I have spoken to you are spirit and life. But there are some of you who do not believe. For Jesus knew from the beginning who they were who did not believe, and who it was who should betray him. And he said: For this reason I said to you that no man can come to me, unless it be given to him by my Father.

As a result of this many of his disciples went back, and walked no more with him. Jesus said therefore to the twelve: Would you also go away? Simon Peter answered him: Lord, to whom shall we go? Thou hast words of eternal life; and we have believed and known that thou art the Holy One of God. Jesus answered them: Did I not choose you, the twelve, and one of you is a devil? He spoke of Judas, the son of Simon Iscariot; for it was he, being one of the twelve, who should betray him.

JESUS AT THE FEAST OF TABERNACLES

After these things Jesus was journeying in Galilee; for he would not journey in Judæa because the Jews were seeking to kill him.

Now the Jews' feast of Tabernacles was at hand. His brothers therefore said to him: Get away from here and go into Judæa, that thy disciples also may see the works that thou doest. For no man does anything in secret, yet himself seeks to be known openly. If thou doest these things, show thyself to the world. For even his brothers did not believe in him. Jesus therefore said to them: My time has not yet come, but your time is always ready. The world cannot hate you; but me it hates, because I testify of it, that its works are evil. You go up to the feast; I am not going up to this feast now, for my time has not yet fully come.

Having said these words to them, he remained in Galilee. But as soon as his brothers had gone up, then he also went up to the feast, not openly, but as it were in secret. The Jews then were looking for him at the feast, and said: Where is he? And there was much murmuring among the crowds concerning him; some said: He is a

good man ; others said : Not so ; but he leads the people astray. Yet no one spoke openly of him for fear of the Jews.

When the first half of the feast was over, Jesus went up into the Temple and began to teach. And the Jews marvelled, saying : How does this man know the writings seeing he never learnt ? Jesus therefore answered them and said : My teaching is not mine, but His who sent me. If any one is willing to do His will, he shall know of the teaching, whether it is from God or whether I speak from myself. He who speaks from himself seeks his own honour, but he who seeks His honour who sent him, he is true, and in him is no offence. Did not Moses give you the Law, yet none of you keeps the Law ? Why are you seeking to kill me ? The people answered and said : Thou hast a demon ; who seeks to kill thee ? Jesus answered and said to them : I did one work, and you wonder because of this. Moses has given you circumcision (not that it is from Moses, but from the fathers), yet on the sabbath day you circumcise a man. If a man on the sabbath day receive circumcision, that the Law of Moses may not be broken ; are you angry with me because I healed one man fully on the sabbath day ? Judge not according to outward appearance, but judge just judgement. Then said some of those from Jerusalem : Is not this he, whom they are seeking to kill ? But, lo, he speaks openly, and they say nothing to him. Can it be that the rulers know of a truth that this is the Christ ? Yet we know where this man is from, but when Christ comes, no one knows from where he comes.

Jesus therefore cried out in the Temple as he taught, saying : You both know me, and you know where

I am from; yet of myself I have not come, but He who sent me is true, and Him you do not know; I know Him, for I am from Him and He sent me. They sought therefore to take him; yet no man laid hands on him, because his hour had not yet come.

But of the people many believed in him, and said: When the Christ comes, will he give more signs than those which this man has given? The Pharisees heard the people murmuring these things concerning him; and the Pharisees and the high priests sent officers to arrest him. Jesus therefore said: Yet a little while am I with you, and I go to Him who sent me. You shall seek me, and shall not find me; and where I am, you cannot come. The Jews therefore said among themselves: Where will he go, that we shall not find him? Will he go to the settlers among the Greeks, and teach the Greeks? What is this saying that he said: You shall seek me, and shall not find me; and where I am, you cannot come?

Now on the last day, the great day of the feast, Jesus stood and cried out, saying: If any man thirst, let him come to me and drink. He who believes in me, from within him, as the scripture said, shall flow rivers of living water. (But he said this concerning the Spirit, whom they who believed in him were to receive; for the Spirit was not yet given because Jesus was not yet glorified.)

Some of the people therefore, when they heard these words, said: Of a truth this is the Prophet. Others said: This is the Christ. But some said: Surely the Christ does not come out of Galilee? Has not the scripture said that Christ comes of the seed of David, and from Bethlehem, the town where David was? So there arose a division among the people because of him. And some of

them would have taken him; but no man laid hands on him.

The officers therefore came to the high priests and Pharisees, who said to them: Why did you not bring him? The officers answered: No man ever spoke like this man. The Pharisees therefore answered them: Have you also been led astray? Has any one of the rulers or of the Pharisees believed in him? But this people who knows not the Law are under a curse. Nicodemus, who came to him before, being one of them, said to them: Does our Law judge any man without first hearing from him and knowing what he has done? They answered and said to him: Art thou also from Galilee? Search, and see that out of Galilee there arises no prophet.

THE ACCUSERS AND THE ACCUSED

(And every man went to his own house; but Jesus went to Mount Olivet. And early in the morning he came again into the Temple, and all the people came to him; and he sat down, and taught them. And the scribes and the Pharisees brought to him a woman who had been caught in adultery; and they made her stand in the midst, and said to him: Teacher, this woman was caught in adultery, in the very act. Now Moses in the Law commanded us that such women should be stoned; but what doth thou say concerning her? This they said, tempting him, that they might have cause to accuse him. But Jesus stooped down and with his finger wrote on the ground. When they continued asking him, he stood up straight and said to them: He who is without sin among you, let him first throw a stone at her. And again he stooped down and wrote on the ground. And they who heard it

went out one by one, beginning at the eldest, until Jesus was left alone, and the woman standing in the midst. When Jesus had stood up straight, and saw no one but the woman, he said to her : Woman, where are they ? Has no one condemned thee ? She said : No one, Lord. And Jesus said to her : Neither do I condemn thee ; go thy way and do not sin any more.)

[This passage is not found in the oldest MSS. ; in some later MSS. it is found at the end of Luke xxi., in others at the end of this Gospel.]

THE TRUTH WHICH SETS MEN FREE

Again therefore spoke Jesus to them, saying : I am the light of the world ; he who follows me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said to him : Thou dost bear witness of thyself ; thy witness is not true. Jesus answered and said to them : Though I bear witness of myself, my witness is true ; for I know where I came from and where I go to, but you do not know where I came from and where I go to. You judge according to the flesh ; I do not judge any one. Yet even if I judge, my judgement is true ; for I am not alone, but I and the Father who sent me. Even in your own law it is written : *The witness of two men is true*. I am one who bears witness of myself, and the Father who sent me bears witness of me. They therefore said to him : Where is thy Father ? Jesus answered : You know neither me nor my Father ; if you had known me, you would have known my Father also. He spoke these words in the treasury, as he was teaching in the Temple. And no man laid hands on him, for his hour had not yet come.

He said therefore again to them : I go my way, and

you shall seek me, and shall die in your sins; where I go you cannot come. The Jews therefore said: Will he kill himself, because he says: Where I go, you cannot come? And he said to them: You are from below, I am from above; you are of this world, I am not of this world. I said therefore to you that you shall die in your sins; for if you do not believe that I am, you shall die in your sins. Then they said to him: Who art thou? Jesus said to them: How is it that I speak to you at all? [Or, Even the same that I said to you from the beginning.] I have many things to say and to judge concerning you; but He who sent me is true, and I speak to the world those things which I heard from Him. They did not understand that he spoke to them of the Father. Jesus therefore said to them: When you have lifted up the Son of Man, then shall you know that I am, and I do nothing by myself; but as the Father taught me, I speak these things. And He who sent me is with me; He has not left me alone, for I do always the things that are pleasing to Him.

While he was speaking these words, many believed in him. Jesus therefore said to those Jews who had believed him: If you continue in my word, you are truly my disciples; and you shall know the truth, and the truth shall set you free. They answered him: We are Abraham's children, and have never yet been in bondage to any one; how sayest thou: You shall become free? Jesus answered them: Verily, verily, I say to you, Every one who commits sin is the bondservant of sin. And the bondservant does not abide in the house for ever; the Son abides for ever. If therefore the Son shall set you free, you shall be free indeed. I know that you are Abraham's children; but you seek to kill me because my word finds

no room in your hearts. I speak that which I have seen with my Father; and you do that which you have seen with your father. They answered and said to him: Our father is Abraham. Jesus said to them: If you were Abraham's children, you would do the works of Abraham. But now you seek to kill me, a man who has told you the truth, which I heard from God; Abraham did not do this. You do the works of your father. Then they said to him: We were not born of fornication; we have one Father—God. Jesus said to them: If God were your Father, you would love me; for I came forth and I am come from God; neither did I come of myself, but He sent me. Why do you not understand my speech? Because you cannot abide the hearing of my word. You are of your father the devil, and the desires of your father you wish to fulfil. He was a murderer from the beginning, and did not abide in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own; for he is a liar, and the father of the lie. But because I tell you the truth, you do not believe me. Which of you convicts me of sin? If I say the truth, why do you not believe me? He who is of God hears the words of God; you therefore hear them not, because you are not of God.

The Jews answered and said to him: Do we not rightly say that thou art a Samaritan and hast a demon? Jesus answered: I have not a demon, but I honour my Father, and you dishonour me. But I seek not my own honour; there is one who seeks and judges. Verily, verily, I say to you, If a man keep my word, he shall never see death.

The Jews said to him: Now we know that thou hast a demon. Abraham is dead, and the prophets; yet thou sayest: If a man keep my word, he shall never taste of

death. Art thou greater than our father Abraham who is dead? And the prophets are dead; whom dost thou make thyself? Jesus answered: If I honour myself, my honour is nothing: it is my Father who honours me, of whom you say, that He is your God; yet you have not known Him, but I know Him; and if I should say, I do not know Him I should be a liar like you; but I know Him, and I keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Verily, verily, I say to you, Before Abraham was born, I am. Therefore they took up stones to throw at him, but Jesus was hidden, and went out of the Temple.

THE BLIND MAN AT THE POOL OF SILOAM

And as he passed by, he saw a man who had been blind from his birth. And his disciples asked him, saying: Rabbi, what sin did this man or his parents commit that he was born blind? Jesus answered: It was not that this man or his parents committed sin, but that the works of God should be shown forth in him. I must work the works of Him who sent me while it is day; the night comes, when no one can work. As long as I am in the world, I am the light of the world. When he had said these words, he spat on the ground and made clay with the spittle, and anointed the eyes of the blind, and said to him: Go, wash thine eyes in the swimming-pool of Siloam (which is by interpretation: Sent). He went away, therefore, and washed his eyes, and came back seeing.

The neighbours, therefore, and they who saw him formerly as he was begging said: Is not this he who sat

and begged? Others said: This is he; others said: No, but he is like him; he said: I am he. They said therefore to him: How then were thine eyes opened? He answered: The man who is called Jesus made clay, and anointed mine eyes, and said to me, Go to the pool of Siloam, and wash. So I went away and washed, and I received my sight. And they said to him: Where is he? He said: I do not know.

They brought to the Pharisees him who a little before had been blind. Now it was the sabbath day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees asked him how he had received his sight. He said to them: He put clay upon mine eyes, and I washed them, and I see. Some of the Pharisees therefore said: This man is not from God, because he does not keep the sabbath day. Others said: How can a man who is a sinner work such signs? And there was a division among them. They said to the blind man again: What dost thou say of him because he opened thine eyes? He said: He is a prophet.

The Jews therefore did not believe concerning him, that he had been blind and had received his sight, till they called the parents of him who had received his sight. And they asked them, saying: Is this your son, who you say was born blind? How then does he now see? His parents answered and said: We know that this is our son, and that he was born blind; but how he now sees, we do not know; or who opened his eyes, we do not know. He is of age, ask him; he shall speak for himself. His parents said these things because they feared the Jews; for already the Jews had conspired, that if any man should confess him to be the Christ, he should be put out of the

synagogue. Therefore his parents said: He is of age; ask him.

So they called a second time the man who had been blind, and said to him: Give God the praise; we know that this man is a sinner. He therefore answered: Whether he be a sinner, I do not know; one thing I do know, that I was blind, and now I see. They said therefore to him again: What did he do to thee? How did he open thine eyes? He answered them: I told you just now, and you did not pay heed; why do you want to hear it again? Will you also become his disciples? Then they reviled him, and said: Thou art his disciple; we are disciples of Moses. We know that God spoke to Moses; as for this man, we do not know where he comes from. The man answered and said to them: Why, this is the real wonder, that you do not know where he comes from, and yet he opened mine eyes. Now we know that God does not hear sinful men; but if any man is a worshipper of God, and does His will, him He does hear. Since the world began it was not heard that any one opened the eyes of a man born blind. If this man were not from God, he could not have done anything. They answered and said to him: Thou wast entirely born in sins, and dost thou teach us? And they turned him out.

Jesus heard that they had turned him out; and when he had found him, he said to him: Dost thou believe in the Son of Man? He answered and said: Who is he, Lord, that I may believe in him? Jesus said to him: Thou hast both seen him, and he it is who talks with thee. And he said: Lord, I believe. And he fell down and worshipped him.

And Jesus said : For judgement I came into this world, that they who see not may see ; and that they who see may become blind. Some of the Pharisees who were with him heard these words, and said to him : Surely we are not blind ? Jesus said to them : If you were blind, you would have no sin ; but now you say, We see ; your sin remains.

SHEPHERDS TRUE AND FALSE

Verily, verily, I say to you, He who does not enter by the door into the sheepfold but climbs up some other way, he is a thief and a robber. But he who goes in by the door is the shepherd of the sheep. To him the gate-keeper opens, and the sheep hear his voice ; and he calls his own sheep by name, and leads them out. When he has put forth all his own, he goes in front of them, and the sheep follow him ; for they know his voice. A stranger they will not follow, but will flee from him ; for they know not the voice of strangers.

This parable [or proverb] Jesus spoke to them ; but they did not understand what he was saying to them.

Jesus therefore said to them again : Verily, verily, I say to you, I am the door of the sheep. All who came instead of me are thieves and robbers ; but the sheep did not hear them. I am the door ; if any one enter through me, he shall be safe, and shall go in and go out, and shall find pasture. The thief comes only to steal and to kill and to destroy ; I came that they may have life, even life abounding. I am the good shepherd ; the good shepherd lays down his life for the sheep. A hireling, who is not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep, and escapes ; and the wolf snatches them, and scatters them. (The hireling escapes)

because he is a hireling, and does not care for the sheep. I am the good shepherd, and I know my own, and my own know me, even as the Father knows me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, who are not of this fold; them also I must lead, and they shall hear my voice; and there shall be one flock, one shepherd. For this my Father loves me, because I lay down my life, that I may take it again. No one takes it away from me, but I lay it down of myself. I have the right to lay it down, and I have the right to take it again. This commandment I received from my Father.

There arose again a division among the Jews because of these sayings. And many of them said: He has a demon and is mad; why do you listen to him? Others said: These are not the words of one who has a demon. Can a demon open the eyes of the blind?

AT THE FEAST OF THE DEDICATION

Then came the feast of the Dedication in Jerusalem; it was winter, and Jesus was walking in the Temple in Solomon's porch. The Jews therefore came around him, and said to him: How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them: I told you, and you do not believe; the works that I do in my Father's name, these bear witness of me. But you do not believe because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give to them eternal life; and they shall never perish, neither shall any one snatch them out of my hand. My Father, who gave them to me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one.

Then the Jews again took up stones to stone him. Jesus answered them: I showed you many good works from the Father; for which of those works do you stone me? The Jews answered him, saying: We do not stone thee for a good work but for blasphemy; and because thou, being a man, makest thyself God. Jesus answered them: Is it not written in your Law: *I said, You are gods?* If he called them gods to whom the word of God came (and the scripture cannot be broken), do you say to him whom the Father sanctified and sent into the world: Thou blasphemest; because I said, I am the Son of God? If I do not perform the works of my Father, believe me not. But if I do them, though you do not believe me, believe the works; that you may know and understand that the Father is in me, and I in the Father. They sought again to take him; but he went out of their hands, and departed again to the crossing of the Jordan to the place where John had been baptizing at first, and there he stayed. And many came to him and they said: John did no sign; but all things that John said of this man were true. And in that place many believed in him.

THE RAISING OF LAZARUS

Now there was a sick man, Lazarus, of Bethany, of the town of Mary and her sister Martha. It was that Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick. When Jesus heard it he said: This sickness does not mean death but is for the glory of God, that the Son of God may be glorified through it. Now Jesus loved Martha and her sister and Lazarus. So when he

heard that he was sick, he stayed for two more days in the place where he was. Then after that he said to his disciples: Let us go into Judæa again. The disciples said to him: Rabbi, the Jews were but now seeking to stone thee; and dost thou go there again? Jesus answered: Are there not twelve hours in the day. If a man walks in the day he does not stumble because he sees the light of this world. But if a man walks in the night he stumbles because there is no light in him.

He said these things; and afterwards he said to them: Our friend Lazarus has fallen asleep but I go, that I may awake him out of sleep. The disciples therefore said to him: Lord, if he has fallen asleep he will recover. Now Jesus had spoken of his death; but they thought that he spoke of taking rest in sleep. So Jesus then said to them plainly: Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe; but let us go to him. Thomas, who is called Didymus [i.e. Twin], said therefore to the other disciples: Let us also go, that we may die with him.

Then when Jesus came, he found that he had already lain in the tomb four days. Now Bethany was close to Jerusalem, about fifteen *stadia* away; and many of the Jews came to Martha and Mary, to comfort them over their brother. Martha, therefore, as soon as she heard that Jesus was coming, went to meet him; but Mary continued sitting in the house. Martha then said to Jesus: Lord, if thou hadst been here, my brother would not have died. But I know, that even now, whatever thou wilt ask of God, God will give thee. Jesus said to her: Thy brother shall rise again. Martha said to him: I know that he shall rise again in the resurrection in the last day. Jesus said to

her: I am the resurrection, and the life; he who believes in me, though he die, yet shall he live; and whoever lives and believes in me shall never die. Dost thou believe this? She said to him: Yes, Lord; I believe that thou art the Christ, the Son of God, who was to come into the world. And when she had said this she went away, and called Mary her sister secretly, saying: The Master has come, and calls for thee. She, when she heard it, arose quickly, and came to him. (Now Jesus had not yet come into the town, but was in the place where Martha met him.) The Jews then who were with her in the house, and were comforting her, when they saw Mary rise up hastily and go out, followed her, supposing that she was going to the tomb to weep there.

Mary then, when she came to where Jesus was and saw him, fell down at his feet, saying: Lord, if thou hadst been here, my brother would not have died. When Jesus saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit and was troubled, and said: Where have you laid him? They said to him: Lord, come and see.

Jesus wept.

Then said the Jews: Behold how he loved him! But some of them said: Could not he, who opened the eyes of the blind, have caused also that this man should not have died? Jesus therefore groaning in himself again came to the tomb. It was a cave, and a stone lay against it. Jesus said: Take away the stone. Martha, the sister of the dead man, said to him: Lord, by this time he smells; for it is the fourth day. Jesus said to her: Did I not say to thee that, if thou didst believe, thou shouldst see the glory of God? Then they took away the stone. And Jesus lifted up

his eyes, and said: Father, I thank Thee that Thou hast heard me. And I know that Thou dost hear me always; but because of the people standing around I said it, that they may believe that Thou hast sent me. And when he had said these words, he called with a loud voice: Lazarus, come forth. And he who was dead came forth, bound hand and foot with grave-clothes and his face was covered with a napkin. Jesus said to them: Unbind him, and let him go.

THE PROPHECY OF CAIAPHAS

Therefore many of the Jews who came to Mary, and had seen that which he did, believed in him. But some of them went away to the Pharisees, and told them the things that Jesus had done. Then the high priests and the Pharisees held a council and said: What are we going to do? For this man works many signs. If we let him alone in this way all men will believe in him; and the Romans will come and take away both our land and our people. But one of them, Caiaphas, being high priest that year, said to them: You know nothing at all, nor do you take into account that it is better for you that one man should die for the people, and not that the whole nation should perish. Now this he said not of himself; but being high priest that year, he prophesied that Jesus should die for the people; and not for the people only, but that he might also gather together into one the children of God who are scattered abroad. So from that day on they took counsel that they might put him to death. Jesus therefore walked openly among the Jews no more, but went from there to the region near the wilderness, to a city called Ephraim, and there he stayed with his disciples.

Now the Jews' Passover was at hand; and many went from the country up to Jerusalem before the Passover, to purify themselves. They sought therefore for Jesus, and spoke between themselves, as they stood in the Temple: What do you think, since he has not come to the feast? For both the high priests and the Pharisees had given orders that if any one knew where he was he should make it known so that they might take him.

THE ANOINTING IN BETHANY

Jesus therefore, six days before the Passover, came to Bethany, where Lazarus was, whom he raised from the dead. So they gave him a supper there; and Martha was serving, but Lazarus was one of those who reclined at table with him. Mary therefore took a *litra* [= 12 ounces, a pound] of ointment of nard, pure and costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the perfume of the ointment. Then one of his disciples, Judas Iscariot, who afterwards betrayed him, said: Why was not this ointment sold for three hundred *denarii* and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had charge of the purse and carried what was put in it. Jesus therefore said: Let her alone; it was for the day of my burial that she had been keeping it. For the poor you have always with you but me you have not always.

PUBLIC ENTRY INTO JERUSALEM

The greater number of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised

from the dead. But the high priests resolved to put Lazarus also to death, because by reason of him many of the Jews went away, and believed in Jesus.

On the next day the common people who had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm-trees, and went out to meet him, and shouted :

Hosanna!

*Blessed is he who comes in the name of the Lord,
Even the King of Israel.*

And Jesus, when he had found a young ass, mounted on it, according to that which was written :

Fear not, daughter of Zion!

Behold, thy King comes,

Riding on an ass's colt.

These things his disciples did not understand at the first ; but when Jesus was glorified, then they remembered that these things had been written of him, and that they had done these things to him.

Then the people who were with him when he called Lazarus out of the tomb and raised him from the dead bore witness. For this reason the people also went and met him because they heard that he had given this sign. The Pharisees therefore said among themselves : You perceive that you prevail nothing. Behold, the world has gone after him.

CHRIST'S DOCTRINE OF SELF-SACRIFICE

Now there were certain Greeks among those who came up to worship at the feast ; these went therefore to Philip, who was of Bethsaida of Galilee, and requested him, saying : Sir, we wish to see Jesus. Philip went and told

Andrew; and Andrew and Philip told Jesus. And Jesus answered them, saying: The hour has come, that the Son of Man should be glorified. Verily, verily, I say to you, Unless the grain of wheat falls into the earth and dies, it abides by itself; but if it dies, it bears much fruit. He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal. If any man serves me, let him follow me; and where I am, there also shall my servant be; if any man serves me, him will the Father honour. Now my soul is troubled; and what shall I say? Father, save me from this hour? But for this cause have I come to this hour. Father, glorify Thy name. There came therefore a voice from heaven: I have glorified it, and I will glorify it again.

The people therefore, who stood by and heard it, said that it thundered; others said: An angel has spoken to him. Jesus answered and said: This voice came not for my sake, but for your sakes. Now is the judgement of this world; now shall the ruler of this world be cast out. And I, if I be lifted up out of the earth, will draw all men to myself. This he said, to show by what sort of death he was to die. The people therefore answered him: We have heard out of the Law that the Christ abides for ever; and how sayest thou: The Son of Man must be lifted up? Who is this Son of Man? Jesus therefore said to them: Yet a little while the light is with you. Walk while you have the light so that darkness does not overtake you; for he who walks in the darkness does not know where he is going. While you have the light, believe in the light, that you may become children of light.

Jesus spoke these things and went away and was hidden from them. But though he had given so many signs

before them, yet they did not believe in him; that the saying of Isaiah the prophet might be fulfilled:

Lord, who has believed our report?

And to whom has the arm of the Lord been revealed?

For this reason they could not believe, because, as Isaiah said again:

He has blinded their eyes, and hardened their hearts;

That they should not see with their eyes,

Nor understand with their hearts,

And turn again, and I should heal them.

Isaiah said these things because he saw his glory, and spoke of him. Yet even among the rulers many believed in him; but because of the Pharisees they did not admit it, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God. But Jesus cried out and said: He who believes in me, believes not in me but in Him who sent me. And he who beholds me beholds Him who sent me. I have come as a light into the world, that every one who believes in me may not abide in the darkness. And if any one hears my sayings and does not keep them, I do not judge him; for I came not to judge the world, but to save the world. He who rejects me, and does not receive my sayings, has one who judges him; the word that I have spoken, that shall judge him in the last day. For I have not spoken of myself; but the Father who sent me, He has given me a command as to what I tell, and as to what I shall speak. And I know that His command is life eternal. Whatever I speak therefore, I speak according as the Father has told me.

THE LAST SUPPER

Now before the feast of the Passover Jesus, knowing that his hour had come that he should pass out from this world to the Father, having loved his own who were in the world, he loved them to the end. And while they were at supper, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come out from God, and was going to God, rose from supper, and laying aside his robe, he took a towel and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. So he came to Simon Peter, who said to him: Lord, dost thou wash my feet? Jesus answered and said to him: What I do thou knowest not now; but thou shalt understand later on. Peter said to him: Thou shalt not wash my feet, no, never! Jesus answered him: If I do not wash thee, thou hast no part with me. Simon Peter said to him: Lord, not my feet only, but also my hands and my head. Jesus said to him: He who has bathed has no need to wash (except his feet), but is altogether clean; and you are clean, but not all. For he knew who should betray him; therefore he said: You are not all clean.

So when he had washed their feet, and put on his robe, and sat down again, he said to them: Do you know what I have done to you? You call me Teacher and Lord, and you say rightly; for so I am. If then I, the Lord and the Teacher, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. Verily, verily,

I say to you, the servant is not greater than his lord; nor he who is sent greater than he who sent him. If you know these things, blessed are you if you do them. I do not speak of you all; I know whom I have chosen; but that the scripture may be fulfilled:

He who eats bread with me

Has lifted up his heel against me.

Just now I tell you before it happens that when it comes to pass, you may believe that I am. Verily, verily, I say to you, he who receives whomever I send receives me; and he who receives me receives Him who sent me. When Jesus had said this, he was troubled in spirit, and testified, saying: Verily, verily, I say to you, One of you shall betray me. The disciples looked at each other, not knowing of whom he was speaking. Now at the table, one of his disciples, whom Jesus loved, was reclining on his breast. Simon Peter therefore beckoned to him and said: Ask who it is of whom he speaks. He, leaning back again on Jesus' breast, said to him: Lord, who is it? Jesus answered: It is he to whom I shall give the morsel [of bread] when I have dipped it. And when he had dipped the morsel, he gave it to Judas Iscariot, the son of Simon. And after the morsel Satan possessed him. Jesus said therefore to him: What thou doest, do quickly. Now no one at the table knew for what purpose he said this to him. For some thought, because Judas had charge of the purse, that Jesus said to him: Buy those things we need for the feast; or, that he should give something to the poor. He then having received the morsel went out immediately; and it was night.

THE PROMISE OF THE PARACLETE

When therefore he had gone out, Jesus said: Now the Son of Man is glorified, and God is glorified in him. If God is glorified in him, God shall also glorify him in Himself, and shall glorify him immediately. Little children, I am with you for yet a little while. You shall seek me, and as I said to the Jews: Where I go, you cannot come; so now I say to you. A new command I give to you, that you may love one another; even as I have loved you, that you also may love one another. By this shall all men know that you are my disciples, if you have love one for another. Simon Peter said to him: Lord, where goest thou? Jesus answered him: Where I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said to him: Lord, why cannot I follow thee now? I will lay down my life for thee. Jesus answered him: Wilt thou lay down thy life for me? Verily, verily, I say to thee, The cock shall not crow till thou hast denied me thrice.

Let not your heart be troubled; believe in God and believe in me. In my Father's home are many dwelling-places; if it were not so, I would have told you; for I go to make a place ready for you. And if I go and make a place ready for you, I will come again and receive you to myself; that where I am, there you may be also. And where I go, you know the way. Thomas said to him: Lord, we know not where thou goest; and how do we know the way? Jesus said to him: I am the way and the truth and the life; no man comes to the Father, but through me. If you had known me, you would have known my Father also; and now you know Him, and

have seen Him. Philip said to him: Lord, show us the Father, and we are well content. Jesus said to him: Have I been with you for so long and yet thou dost not know me, Philip? He who has seen me has seen the Father; how sayest thou: Show us the Father? Dost thou not believe that I am in the Father, and the Father is in me? The words that I speak to you I speak not of myself; but the Father who abides in me, He does His own works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say to you, He who believes in me, the works that I do he also shall do; and he shall do greater works than these, because I go to the Father. And whatever you shall ask in my name, that I will do, that the Father may be glorified in the Son. If you shall ask anything in my name, I will do it. If you love me, you will keep my commands. And I will ask the Father, and He shall give you another Advocate [Paraclete, one called to another's aid, a helper], that he may be with you for ever—the Spirit of truth, whom the world cannot receive, because it sees him not, nor knows him; but you know him, for he abides with you and shall be in you. I will not leave you fatherless [orphans]: I am coming to you. Yet a little while and the world sees me no more, but you see me; for I live and you shall live. In that day you shall know that I am in my Father, and you are in me, and I am in you. He who has my commands and keeps them, he it is who loves me; and he who loves me shall be loved by my Father, and I will love him, and will show my own self to him.

Judas (not Iscariot) said to him: Lord, how is it that thou wilt show thyself to us, and not to the world? Jesus

answered and said to him: If a man loves me, he will keep my word; and my Father will love him, and we will come to him, and make him our dwelling-place. He who does not love me does not keep my sayings; and the word which you hear is not mine, but the Father's who sent me. I have spoken these things to you, being yet present with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and put you in mind of everything I said to you. Peace I leave with you, my own peace I give to you; not as the world gives, do I give to you. Let not your hearts be troubled or full of fear. You heard that I said to you, I go away, and I come to you. If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it happens that, when it has come to pass, you may believe. After this I will not talk much with you; for the ruler of this world comes, and he has nothing in [common with] me; but that the world may know that I love the Father; and as the Father commanded me, so I do. Arise, let us go from here.

UNION BETWEEN JESUS AND HIS DISCIPLES

I am the true vine, and my Father is the vine-dresser. Every branch in me that does not bear fruit He removes it; and every branch that bears fruit He prunes it, that it may bear more fruit. Already you are clean because of the word which I have spoken to you. Abide in me, and I abide in you. As the branch cannot bear fruit by itself, unless it abides in the vine; no more can you, unless you abide in me. I am the vine, you are the branches; he who abides in me, and I abide in him, he bears much fruit;

for apart from me you can do nothing. If a man does not abide in me, he is thrown out like a branch, and is dried up; and men gather such, and throw them into the fire, and they are burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. In this my Father is glorified, that you bear much fruit and become my disciples. Even as the Father has loved me, I have loved you; abide in my love. If you keep my commands, you shall abide in my love; even as I have kept my Father's commands, and abide in His love. These things I have spoken to you, that my joy may be in you and that your joy may be complete.

This is the command I give, that you love one another as I have loved you. Greater love than this has no man, that he lay down his life for his friends. You are my friends, if you do the things that I command you. No longer do I call you servants; for the servant does not know what his lord is doing; but I have called you friends, for all things that I have heard from my Father I have made known to you. You did not choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; so that whatever you shall ask the Father in my name, He may give it you. These things I command you, that you may love one another. If the world hates you, you know that it hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world but I chose you out of the world, therefore the world hates you. Remember the word that I said to you: The servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things they will

do to you for my name's sake, because they do not know Him who sent me. If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the works which no other man did, they would not have had sin; but now they have seen, and yet have hated both me and my Father; but that the word that is written in their law should be fulfilled: *They hated me without a cause.*

THE WORK OF THE PARACLETE

But when the Advocate has come, whom I will send to you from the Father, the Spirit of truth, who goes forth from the Father, he shall bear witness of me; and you also shall bear witness, because you have been with me from the beginning. I have spoken these things to you, that you may not stumble. They shall put you out of the synagogues; indeed the time is coming when whoever kills you will think that he does God service. And they will do these things to you, because they have not known the Father nor me. But I have told you these things that when that hour has come, you may remember then that I told you so. And I did not say these things to you from the beginning, because I was with you. But now I go my way to Him who sent me, and none of you asks me: Where dost thou go? But because I have said these things to you, sorrow has filled your hearts. Yet I tell you the truth; it is better for you that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. And he, when he has come, will convict the world of sin, and of righteousness, and of judgement; of sin, because they do not believe

in me; of righteousness, because I go to the Father, and you see me no more; of judgement, because the ruler of this world has been judged. I have yet many things to say to you, but you cannot bear them now. But when he has come (I mean the Spirit of truth), he will guide you into all the truth; for he shall not speak from himself, but whatever he shall hear, that he shall speak; and he will tell you of the things to come. He shall glorify me, for he shall take of mine, and shall tell it to you. All things that the Father has are mine; therefore I said, that he shall take of mine, and shall tell it to you.

In a little while you shall not see me, and again after a little while you shall see me; (for I go to the Father). Some of his disciples therefore said among themselves: What is this that he says to us: In a little while you shall not see me; and again after a little while you shall see me; and: For I go to the Father? They said therefore: What is this that he says: In a little while? We do not know what he says. Jesus perceived that they wished to ask him, and he said to them: Do you inquire among yourselves of this that I said, In a little while you shall not see me; and again after a little while you shall see me? Verily, verily, I say to you, You shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your grief shall be turned into joy. A woman when she is in child-birth suffers pain, because her hour has come; but as soon as she has brought forth the child, she remembers no more the anguish for the joy that a man has been born into the world. Therefore you also now suffer grief; but I will see you again, and your heart shall rejoice and your joy no one shall take away from you. And in that day you shall ask me no question. Verily,

verily, I say to you: Whatever you shall ask the Father He will give it you in my name. Up to now you have asked nothing in my name; ask, and you shall receive, that your joy may be full.

These things I have spoken to you in proverbs; but the hour is coming when I shall no more speak to you in proverbs, but I shall show you plainly of the Father. In that day you shall ask in my name; and I do not say that I will ask the Father for you; for the Father Himself loves you because you have loved me, and have believed that I came out from the Father. I came out from the Father, and have come into the world; again, I leave the world, and go to the Father.

His disciples said to him: Lo, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things and dost not need that any one should question thee; by this we believe that thou didst come forth from God. Jesus answered them: Do you now believe? Behold, the hour is coming, and has now come, when you shall be scattered, every man to his own home, and shall leave me alone; yet I am not alone because the Father is with me. I have spoken these things to you that in me you may have peace. In the world you have tribulation, but be of good cheer; I have overcome the world.

CHRIST PRAYS FOR ALL HIS PEOPLE

Having spoken these words, Jesus lifted up his eyes to heaven, and said: Father, the hour has come; glorify thy Son, that the Son also may glorify Thee; as Thou hast given him power over all flesh, that he should give eternal life to as many as Thou hast given him. And this is life

eternal, that they should know Thee the only true God, and him whom Thou hast sent, Jesus Christ. I glorified Thee on the earth; I accomplished the work which Thou gavest me to do. And now, O Father, do Thou glorify me with Thyself, with the glory which I had with Thee before the world began. I have declared Thy name to the men whom Thou gavest me out of the world; they were Thine, and Thou gavest them to me; and they have kept Thy word. Now they know that all things whatever Thou hast given me are from Thee. For I have given to them the words which Thou gavest me; and they received them and know of a truth that I came out from Thee, and do believe that Thou didst send me.

I entreat for them; I do not ask for the world, but for those whom Thou hast given me, for they are Thine; and all things that are mine are Thine, and Thine are mine; and I am glorified in them. And now I am no longer in the world, but these are in the world, and I come to Thee. Holy Father, keep them in Thy name whom Thou hast given me, that they may be one as we are one. While I was with them, I kept them in Thy name which Thou hast given me; and I guarded them, and not one of them perished but the son-of perdition; that the scripture might be fulfilled. But now I come to Thee; and I say these things in the world, that they may have my joy fulfilled in themselves. I have given them Thy word; and the world hated them because they are not of the world, even as I am not of the world. I do not ask that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Consecrate them in the truth; Thy word is truth. As

Thou didst send me into the world, even so I have sent them into the world. And for their sakes I consecrate myself, that they themselves may be consecrated in truth.

And I entreat not for these only, but also for those who believe in me through their preaching; that they all may be one; as Thou, Father, art in me, and I am in Thee, that they also may be in us; that the world may believe that Thou didst send me. And I have given them the glory which Thou hast given to me; that they may be one, even as we are one; I in them, and Thou in me, that they may be made perfected into one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.

Father, I desire that they also, whom Thou hast given me, may be with me where I am; that they may behold my glory which Thou hast given me; for Thou didst love me before the foundation of the world. O righteous Father, the world did not know Thee; but I knew Thee, and these knew that Thou didst send me; and I made known to them Thy name, and will make it known; that the love with which Thou hast loved me may be in them, and that I may be in them.

THE BETRAYAL AND THE ARREST; PETER'S DENIAL

When Jesus had spoken these words, he went out with his disciples across the brook [winter-torrent] Cedron, where there was a garden, into which he and his disciples entered. Now Judas also, who betrayed him, knew the place; for Jesus and his disciples often met there. So Judas, after he received the cohort with officers from the high priests and the Pharisees, came there with torches and lamps and weapons. Jesus therefore, knowing all the

things about to befall him, went out and said to them: Whom are you seeking? They answered him: Jesus of Nazareth. Jesus said to them: I am he. Judas also, who betrayed him, was standing with them. As soon then as he had said to them: I am he; they drew back and fell to the ground. He asked them again therefore: Whom are you seeking? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am he; if therefore you seek me, let these go their way; that the saying might be fulfilled, which he had spoken: *Of those whom Thou hast given me I have lost none.*

Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then Jesus said to Peter: Put up thy sword into its sheath; the cup which my Father has given me, shall I not drink it?

Then the cohort and the military tribune and the officers of the Jews seized Jesus, and bound him, and led him to Annas first; for he was father-in-law of Caiaphas, who was the high priest of that year. It was Caiaphas who gave counsel to the Jews, that it was better that one man should die instead of the people.

Now Simon Peter followed Jesus, and so did another disciple; that disciple was known to the high priest, and went in with Jesus to the courtyard of the high priest. But Peter was standing at the door outside. So the other disciple who was known to the high priest went out and spoke to the maid who kept the door, and brought in Peter. The maid who kept the door therefore said to Peter: Art thou also one of this man's disciples? He said: I am not. Now the servants and the officers were standing at a charcoal fire which they had made, for it was cold;

and they were warming themselves; and Peter was standing with them, and warming himself.

The high priest then asked Jesus about his disciples and his teaching. Jesus answered him: I have spoken openly to the world; I always taught in the synagogue and in the Temple, where all the Jews assemble, and I said nothing in secret. Why dost thou ask me? Ask those who heard me, what I said to them; behold, they know what I said. And as he said these things one of the officers standing by struck Jesus with the palm of his hand [or, with a rod], saying: Dost thou answer the high priest in this way? Jesus answered him: If I have spoken wrongly, bear witness of the wrong; but if I have spoken rightly, why dost thou strike me? Annas therefore sent him bound to Caiaphas the high priest.

Now Simon Peter was standing, warming himself. They said therefore to him: Art thou also one of his disciples? He denied and said: I am not. One of the servants of the high priest—a kinsman of him whose ear Peter cut off—said: Did I not see thee in the garden with him? Peter then denied it again; and immediately the cock crew.

JESUS BEFORE PONTIUS PILATE

Then they led Jesus from Caiaphas into the Prætorium; it was early morning; and they themselves did not go into the Prætorium that they might not be defiled but might eat the Paschal lamb. Pilate therefore went outside to them and said: What charge do you bring against this man? They answered and said to him: If he were not an evil-doer, we would not have delivered him up to thee. Pilate therefore said to them: Take him yourselves and

judge him according to your law. The Jews said to him: It is not lawful for us to put any man to death, that the word might be fulfilled, which Jesus had spoken, showing what sort of death he was to die.

Then Pilate went into the Prætorium again, and called Jesus and said to him: Art thou the King of the Jews? Jesus answered him: Dost thou say this of thyself or did others tell it to thee about me? Pilate answered; Am I a Jew? Thine own nation and the high priests delivered thee to me; what hast thou done? Jesus answered: My kingdom is not of this world; if my kingdom were of this world, then would my officers fight, that I should not be delivered to the Jews; but, as it is, the kingdom that is mine is elsewhere. Pilate therefore said to him: Then thou art a king? Jesus answered: Thou sayest that I am a king. For this I was born, and for this I came into the world, that I should bear witness to the truth. Every one who is of the truth hears my voice. Pilate said to him: What is truth? And when he had said this, he went out again to the Jews and said to them: I find nothing guilty in him. But you have a custom, that I should release one [prisoner] to you at the Passover; is it your will therefore that I release to you the King of the Jews? They all cried out again therefore: Not this man, but Barabbas. Now Barabbas was a robber.

So then Pilate took Jesus, and scourged him. And the soldiers plaited a crown of thorns and crowned him, and they covered him with a purple robe, and they came up to him and said: Hail, King of the Jews! and they struck him with their hands [or, with rods].

Pilate went out again and said to them: Behold, I bring him out to you, that you may know that I find nothing

guilty in him. Jesus therefore came out, wearing the crown of thorns and the purple robe. And Pilate said to them: Behold the man! When therefore the high priests and the officers saw him, they cried out, saying: Crucify, crucify. Pilate said to them: Take him yourselves and crucify him; for I find nothing guilty in him. The Jews answered him: We have a law, and according to that law he ought to die, because he declared himself the Son of God.

When Pilate therefore heard this saying, he was all the more afraid, and went again into the Prætorium, and said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore said to him: Speakest thou not to me? Dost thou not know that I have power to crucify thee, and have power to release thee? Jesus answered: Thou couldst not have any power against me, unless it had been given thee from above; therefore he who delivered me up to thee has the greater sin.

Upon this Pilate endeavoured to release him; but the Jews cried out, saying: If thou let this man go, thou art not Cæsar's friend; whoever declares himself a king is against Cæsar. When Pilate heard these words, he brought Jesus out, and sat down to give judgement in a place that is called the Pavement, but in the Hebrew, Gabbatha. Now it was the Preparation of the Passover, and about the sixth hour; and he said to the Jews: Behold your King! But they cried out: Away with him! Away with him! Crucify him. Pilate said to them: Shall I crucify your King? The high priests answered: We have no king but Cæsar. So then he delivered him up to them to be crucified.

THE CRUCIFIXION

Therefore they took Jesus (and led him away). And he went out, carrying the cross for himself, to a place named The place of a Skull, which is called in the Hebrew, Golgotha; there they crucified him, and two others with him, one on either side, and between them Jesus. And Pilate wrote a title, and put it on the cross. The writing was:

JESUS OF NAZARETH THE KING OF THE JEWS.

Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew and Latin and Greek. Then the high priests of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered: What I have written, I have written.

Then the soldiers, when they had crucified Jesus, took his garments and divided them into four parts, to every soldier a part; also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves: Let us not rend it but cast lots for it, whose it shall be; that the scripture might be fulfilled, which says:

*They divided my garments among them,
And for my vesture they did cast lots.*

Therefore the soldiers did these things.

Now there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved standing by, he said to his mother: Woman, behold, thy son! Then he said to the disciple: Behold, thy mother! And from that hour the disciple took her to his own home.

After this, when Jesus perceived that all things had been carried out, that the scripture might be fulfilled, he said: I thirst. Now a vessel full of vinegar had been set there; so they filled a sponge with vinegar, and put it on hyssop, and applied it to his mouth. When Jesus therefore had taken the vinegar, he said: It is finished; and he bowed his head, and gave up his spirit.

THE BURIAL AND THE RESURRECTION

Now because it was the Preparation, and in order that the bodies should not remain on the cross on the sabbath day (for that sabbath day was a high day), the Jews made request of Pilate that their legs might be broken and that they might be taken down. The soldiers therefore came and broke the legs of the first, and of the other who was crucified with him. But when they came to Jesus, and saw that he was dead already, they did not break his legs; but one of the soldiers with a spear pierced his side, and there came out immediately blood and water. And he who has seen it has borne witness, and his witness is true; and he knows that he says the truth, that you also may believe. For these things were done, that the scripture might be fulfilled: *A bone of him shall not be broken.* And again another scripture says: *They shall look on him whom they pierced.*

After these things Joseph of Arimathæa (a disciple of Jesus, but in secret for fear of the Jews) made request of Pilate that he might take away the body of Jesus; and Pilate gave him leave. Then he came and took away the body. And Nicodemus, who at the beginning went to Jesus by night, also came and brought a roll [or, mixture] of myrrh and aloes, about a hundred *litras*.

Then they took the body of Jesus, and bound it in linen with the spices, as is the custom of the Jews in burying.

Now in the place where he was crucified there was a garden; and in the garden a new tomb, in which no one had ever yet been laid. So they laid Jesus there, because of the Jews' Preparation; for the tomb was near by.

Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw that the stone had been taken away from the tomb. She ran therefore and came to Simon Peter and to the other disciple whom Jesus loved, and said to them: They have taken away the Lord out of the tomb, and we do not know where they have laid him. Peter therefore went out, and that other disciple, and they went towards the tomb. So they ran both together; and the other disciple outran Peter and came first to the tomb. And stooping down and looking in he saw the linen there; yet he did not go in. Then came Simon Peter following him, and he went into the tomb and saw the linen there and the napkin that covered his head, not lying with the other linen but folded in a separate place. Then that other disciple, who came first to the tomb, went in also, and he saw and believed. For as yet they did not know the scripture, that he must rise from the dead.

MARY MAGDALENE AND THE DISCIPLES SEE THEIR LORD

Then the disciples went back again to their lodgings. But Mary was standing outside the tomb weeping; and as she wept she stooped and looked into the tomb, and saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they said to her: Woman, why weepest thou? She

said to them: Because they have taken away my Lord, and I do not know where they have laid him. And when she had said this she turned round and saw Jesus standing, yet she did not know that it was Jesus. Jesus said to her: Woman, why weepest thou? Whom art thou seeking? She, supposing him to be the gardener, said: Sir, if thou hast carried him away, tell me where thou hast laid him, and I will take him away. Jesus said to her: Mary! She turned and said to him in Hebrew: *Rabboni*, which is to say, Master! Jesus said to her: Do not keep hold of me; for I have not yet ascended to the Father; but go to my brethren and say to them: I ascend to my Father and your Father, and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things to her.

Then the same day, being the first day of the week, in the evening, when the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace to you. And when he had so said, he showed them his hands and his side. The disciples therefore rejoiced when they saw the Lord. Then Jesus said to them again: Peace to you; as the Father has sent me, even so I send you. And when he had said this, he breathed on them, and said to them: Receive the Holy Spirit; whose sins you remit, they are remitted to them; and whose sins you retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

And again after eight days his disciples were indoors, and Thomas with them; Jesus came, the doors being shut, and stood in the midst and said: Peace to you. Then he said to Thomas: Bring thy finger here and behold my hands; and bring thy hand here and put it into my side; and be not faithless, but believing. Thomas answered and said to him: My Lord and my God. Jesus said to him: Because thou hast seen me, thou hast believed; blessed are they who have not seen, yet have believed.

Many other signs therefore Jesus did in the presence of his disciples, which are not written in this book; but these are written, that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in his name.

EPILOGUE

Further Appearances in Galilee

After these things Jesus showed himself again to the disciples by the sea of Tiberias; and this is how he showed himself. Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples were together. Simon Peter said to them: I am going fishing. They said to him: And we are coming with thee. They went out and entered the boat; and that night they caught nothing. But just as day was breaking Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus said to them: Children, have you anything to eat? They answered him: No. And he said to them: Cast the net on the right side of the boat and you shall find. So they cast it, and now there were so many fish that they were not

able to draw it. Therefore that disciple whom Jesus loved said to Peter : It is the Lord ! So when Simon Peter heard that it was the Lord, he girt his coat around him (for he was stripped) and jumped into the sea. But the other disciples came in the small boat ; for they were not far from land, but about two hundred cubits away ; and they drew in the net full of fish.

As soon then as they had come to land, they saw a charcoal fire there, and fish laid on it, and bread. Jesus said to them : Bring some of the fish which you have just caught. Simon Peter therefore went aboard, and drew the net to land full of large fishes, a hundred and fifty-three ; and though there were so many, yet the net was not torn. Jesus said to them : Come and break your fast. And none of the disciples dared to inquire of him : Who art thou ? For they knew that it was the Lord. Jesus came and took the loaf, and gave it to them, and also the fish. This is now the third time that Jesus showed himself to his disciples, after he had risen from the dead.

So when they had breakfasted, Jesus said to Simon Peter : Simon, son of John, lovest thou me more than these ? He said to him : Yes, Lord ; thou knowest that I love thee. He said to him : Feed my lambs. He said to him again the second time : Simon, son of John, lovest thou me ? He said to him : Yes, Lord ; thou knowest that I love thee. He said to him : Tend my sheep. He said to him the third time : Simon, son of John, lovest thou me ? Peter was grieved because he said to him the third time : Lovest thou me ? And he said to him : Lord, thou knowest all things ; thou knowest that I love thee. Jesus said to him : Feed my little sheep. Verily, verily, I say to thee, When thou wast young, thou didst gird thyself and walk

where thou wouldst; but when thou art old, thou shalt stretch out thy hands, and another shall gird thee, and carry thee where thou wouldst not. This he said showing by what kind of death he should glorify God. And when he had spoken these words he said to him: Follow me.

Then Peter, turning round, saw behind them the disciple whom Jesus loved, who also leaned on his breast at supper, and said: Lord, who is he who betrays thee? When Peter saw him he said to Jesus: Lord, and what shall this man do? Jesus said to him: If I wish him to remain till I come, what is that to thee? Follow thou me. Therefore this saying spread among the brethren, that that disciple should not die; yet Jesus did not say to Peter: He shall not die; but: If I wish him to remain till I come, what is that to thee?

This is the disciple who bears witness to these things, and wrote these things; and we know that his witness is true.

[The last verse in the Authorised Version is not included here; it seems to have been a later addition to the original manuscript.]

INTRODUCTION

This book constitutes the second part of St. Luke's account of the rise and growth of Christianity in the world, and may be dated very shortly after the writing of the first part. Some sections of the narrative are in the first person plural, showing that the author accompanied the leading pioneer on some of his travels. We witness the triumphs of the Gospel as it spread from Judæa through Asia Minor and Greece to Rome itself, the capital of the world.

The historical accuracy of the writer is seen in many details, e.g. the magistrates at Philippi are called "praetors," who have "lictors" under them; the Governor of Cyprus was a "pro-consul"; and the magistrates in Thessalonica are termed "politarchs."

Perhaps a more fitting title for this book would be "The Acts of the Holy Spirit." For it is an account of the striking results shown in place after place through the power and guidance of the promised Spirit in the lives of believers. In this sense the book is necessarily unfinished. For the history of the Church is the history of the action of the Holy Spirit. "Wherever the Holy Spirit is, there is the Church."

We see how the character of the Apostles was transformed—how craven men, through the power of the Spirit, became fearless and, regardless of consequences to themselves, preached the Gospel of a risen Saviour to government officials and church leaders. The book closes by attributing a well-known passage of Isaiah to the inspiration of the same Spirit, thus linking up the Old Testament with the New.

The universalism of St. Luke's Gospel is well matched by the universalism of the apostle Paul, who is here seen breaking down the limitations of a narrow, exclusive Judaism, and making Christianity a world religion.

THE ACTS OF THE APOSTLES

ADDRESS TO THEOPHILUS

The former account, O Theophilus, I wrote of all that Jesus began both to do and to teach, till the day when he was received up, after he had given word, through the Holy Spirit, to the apostles whom he had chosen; to whom also he showed himself alive after he had suffered, by many plain proofs; being seen by them during forty days, and speaking of the things concerning the kingdom of God. And while he was eating with them, he charged them that they should not go away from Jerusalem but wait for the promise of the Father, which (he said) you heard from me; for John indeed baptized with water, but you shall be baptized with the Holy Spirit not many days from now.

THE ASCENSION FROM MOUNT OLIVET

Therefore when they had come together, they asked him, saying: Lord, dost thou at this time restore the kingdom to Israel? And he said to them: It is not for you to know times or seasons which the Father has appointed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judæa, and Samaria, and to the ends of the earth. And when he had said these things, while they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly towards heaven as he went up, behold, two men in white raiment stood by them; and they said: You men of Galilee, why do you stand gazing up into heaven? This Jesus, who was received

up from you into heaven, shall come in the same way as you beheld him go into heaven.

Then they returned to Jerusalem from the mount called Olivet, which is from Jerusalem but a sabbath day's journey. And when they had come in, they went up to the upper room where they were staying—Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the brother of James. All these were persevering in prayer with one mind, with the women, and Mary the mother of Jesus, and with his brothers.

THE ELECTION OF MATTHIAS

And in those days Peter stood up in the midst of the brethren (the number of persons together was about a hundred and twenty) and said: My brethren, the scripture had to be fulfilled, which the Holy Spirit by the mouth of David spoke beforehand concerning Judas, who was guide to those who arrested Jesus. For he was numbered with us, and received his share in this ministry.

Now this man obtained a field with the reward of his wickedness; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem; so that that field was called in their proper tongue, Akeldama, that is to say, The field of blood. For it is written in the book of Psalms:

*Let his habitation be desolate,
And let no one dwell therein;
His office let another take.*

From these men therefore who have been in our company

all the time that the Lord Jesus came in and went out among us, from the baptism of John to the day that he was received up from us, one must become a witness with us of his resurrection. And they put forward two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And praying, they said: Thou, Lord, who knowest the hearts of all, show which of these two Thou hast chosen, that he may take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place. And they gave lots for them, and the lot fell on Matthias; and he was numbered with the eleven apostles.

THE HOLY SPIRIT ON THE DAY OF PENTECOST

And as it came to the fiftieth day [after the Passover], they were all together in one place. And suddenly there came from heaven a sound like the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues, as it were of fire, distributing themselves, and sitting on each one of them. And they were all filled with the Holy Spirit, and began to speak in different languages, as the Spirit enabled them to speak plainly.

Now there were living in Jerusalem Jews, devout men, from every nation under heaven. And when rumour of this spread abroad, the people gathered together, and were confused, because each one heard them speaking in his own language. And they were amazed and marvelled, saying: Behold, are not all these who are speaking Galilæans? And how is it that we hear each of us in our own tongue with which we were born? Parthians, and Medes, and Elamites, and the inhabitants of Mesopo-

tamia, of Judæa and Cappadocia, of Pontus and Asia, Phrygia, and Pamphylia, of Egypt and of the parts of Libya about Cyrene, and visitors from Rome, both Jews and converts, Cretans and Arabians, we do hear them speaking in our languages the mighty works of God. And they were all astonished and greatly perplexed, saying one to another: What does this mean? Others, scoffing at them, said: These men have had too much sweet wine. But Peter, standing up with the eleven, lifted up his voice, and said to them: You men of Judæa, and all you living in Jerusalem, let this be known to you, and give ear to my words; for these men are not drunk, as you suppose, since it is but the third hour of the day [9 a.m.]. But this is that which was spoken through the prophet Joel:

*And it shall be in the last days (said God),
I will pour out of my Spirit upon all flesh;
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams;
And on my servants and on my handmaidens
I will pour out of my Spirit in those days;
And they shall prophesy;
And I will show wonders in the heaven above,
And signs on the earth beneath;
Blood and fire and vapour of smoke;
The sun shall be turned into darkness,
And the moon into blood,
Before that great and glorious day of the Lord come;
And it shall come to pass,
That whoever shall call on the name of the Lord shall be
saved.*

Men of Israel, hear these words: Jesus of Nazareth, a man revealed from God to you by mighty works and wonders and signs, which God did through him in the midst of you, as you yourselves know; he was given up by the appointed counsel and foreknowledge of God, but you took him and by the hand of lawless men crucified and killed him; and God raised him up, having undone the bonds of death, because it was not possible that he should be held by it. For David says of him:

*I saw the Lord always before my face,
For He is at my right hand, that I should not be moved:
Therefore my heart was glad and my tongue rejoiced.
Moreover my flesh also shall rest in hope;
Because Thou wilt not leave my soul in Hades,
Nor wilt Thou allow Thy Holy One to see corruption.
Thou hast made known to me the ways of life;
Thou shalt make me full of joy in Thy presence.*

Brethren, I may freely speak to you of the patriarch David; for he is both dead and buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that *of the fruit of his loins one should sit on his throne*: he seeing this beforehand spoke of the resurrection of Christ, that he was not left in Hades, nor did his flesh see corruption. God raised up this Jesus of whom we all are witnesses. Therefore being exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this, which you see and hear. For David did not ascend to the heavens; but he said himself:

*The Lord said to my Lord,
Sit thou at My right hand,
Until I make thy foes thy footstool.*

So let every house in Israel know for certain, that God made this Jesus, whom you crucified, both Lord and Christ. Now when they heard this, they were pierced to the heart and said to Peter and to the rest of the apostles: Brethren, what shall we do? Then Peter said to them: Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all who are afar off, even as many as the Lord our God shall call to Him. And with many other words he bore witness, and he exhorted them, saying: Save yourselves from this crooked generation.

Then they who accepted his word were baptized; and on that day there were added to them about three thousand souls. And these gave their full attention to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. And fear came over every soul; and many wonders and signs were done through the apostles. And all who believed had all things in common together; and they sold their possessions and goods, and shared them with all according as any one was in need. And attending with one accord in the Temple every day, and breaking bread from house to house, they took their meals together with simple joy in their hearts, praising God, and having favour with all the people. And the Lord added to their number day by day those who were being saved.

PETER AND JOHN IN SOLOMON'S PORCH

Now Peter and John were going up into the Temple at the hour of prayer, the ninth hour. And a certain man

who had been lame from his birth was being carried, whom they laid every day at the Temple at the gate which is called Beautiful, to ask alms of the people going in; he seeing Peter and John about to go into the Temple asked for alms. And Peter, with John, looking intently at him, said: Look towards us. And he gave heed to them, expecting to receive something from them. Then Peter said: Silver and gold I have not; but what I have I give thee; in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong. And springing up he stood, and began to walk; and he went with them into the Temple, walking, and bounding, and praising God. And all the people saw him walking and praising God; and they recognised him, that it was he who sat for alms at the Beautiful gate of the Temple; and they were filled with wonder and amazement at what had happened to him. And as he held Peter and John, all the people, astounded, ran together to them in the porch that is called Solomon's.

And when Peter saw it, he answered the people: Men of Israel, why do you wonder at this? Or why do you look so intently at us, as though by our own power or godliness we had made this man to walk? *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified His servant Jesus*; whom you delivered up, and denied in the presence of Pilate, when he had decided to let him go. But you denied the Holy and Just One, and desired a murderer to be granted to you; and killed the Author of Life, whom God raised from the dead, of whom we are witnesses. And his name, through faith in his name, has restored this man, whom you see and know; verily,

the faith which is through Jesus has given him this perfect soundness in the presence of you all.

And now, brethren, I know that through ignorance you did it, as did also your rulers. But God fulfilled in this way those things which He had announced beforehand through the mouth of all the prophets, that His Anointed should suffer. Repent therefore, and turn back, that your sins may be blotted out, that there may come times of refreshing from the presence of the Lord, and that He may send the Christ, who before was heralded to you, even Jesus, whom heaven must receive till the times of restoration of all things of which God spoke by the mouth of His holy prophets from the beginning. For Moses indeed said: *The Lord your God shall raise up to you a prophet from among your brethren as He raised up me; to him you shall hearken in all things whatever he shall say to you. And it shall be that every soul who will not hearken to that prophet shall be destroyed from among the people.* And all the prophets from Samuel and onwards, as many as have spoken, have also announced these days. You are the children of the prophets, and of the covenant which God made with your fathers, saying to Abraham: *And in thy seed shall all the families of the earth be blessed.* God, having raised up His Servant, sent him to you first to bless you, by turning away every one of you from your wicked ways.

THE POWER OF THE NAME

And as they were speaking to the people, the priests and the captain of the Temple and the Sadducees came upon them, being vexed because they taught the people, and proclaimed in Jesus the resurrection from the dead.

And they laid hands on them, and put them in custody till the next day; for it was already evening. But many of those who heard the word believed; and the number of the men came to be about five thousand.

And on the morrow, there were gathered together in Jerusalem their rulers and elders and scribes, including Annas the high priest, and Caiaphas and John and Alexander, and as many as were of the high priest's family. And when they had set them in the midst, they inquired: By what power, or in what name, did you do this? Then Peter, filled with the Holy Spirit, said to them: You rulers of the people, and elders, if we are examined to-day for a good deed to a sick man, by what means he was healed; be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even by this name does this man stand here before you perfectly well. He is *the stone which was set at nought by you the builders, which has become the head of the corner*. And there is no salvation in any other; for there is no other name under heaven given among men, in which we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned, ordinary laymen, they marvelled; and they recognised them as having been with Jesus; but seeing the man who was healed standing with them, they could say nothing against it. But having bidden them go outside from the council, they conferred among themselves, saying: What shall we do to these men? For it is evident to all the people in Jerusalem that a notable sign has been worked by them; and we cannot deny it. But lest it spread any further

among the people, let us threaten them not to speak any more to any man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answering said to them: Whether it is right in the sight of God to hearken to you more than to God you may judge. For we cannot but tell the things which we saw and heard. So when they had threatened them further, they let them go, finding no way in which they might punish them, because of the people; for all were glorifying God for what had been done. For the man was over forty years old on whom this miracle of healing had been performed.

And when they were set free they went to their own company, and reported all that the high priests and elders had said to them. And they, when they heard it, raised their voices to God with one accord, and said: Lord, Thou art He who did make the heaven and the earth and the sea, and all things that are in them; who by the Holy Spirit through the mouth of our father David Thy servant said:

*Why did the nations rage,
And the peoples meditate vain things?
The kings of the earth stood up,
And the rulers were gathered together
Against the Lord, and against His Anointed.*

For of a truth there were gathered together in this city against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, to do whatever Thy hand and Thy counsel had appointed beforehand to be done. And now, Lord, behold their threatenings; and grant to Thy servants that with all boldness they may speak Thy

word, by stretching out Thy hand to heal, and that signs and wonders may be done through the name of Thy holy servant Jesus. And when they had prayed, the place was shaken where they were assembled; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

ANANIAS AND SAPPHIRA SIN AGAINST THE FELLOWSHIP

And the great company of the believers were of one heart and of one soul; and none of them regarded the things which he possessed as his own, but they had all things in common. And with great power the apostles gave their witness to the resurrection of the Lord Jesus; and great grace was upon them all. Nor was there any among them in want; for as many as possessed lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made to each, according as any one was in need. And Joseph, who was also called by the apostles Barnabas (that is to say, son of exhortation), a Levite of Cyprus by birth, having land, sold it, and brought the money, and laid it at the apostles' feet.

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price with his wife's knowledge, and brought a certain part, and laid it at the apostles' feet. But Peter said: Ananias, why has Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold, was it not within thy power? How is it that thou hast conceived this thing in thy heart? Thou hast not lied to men, but to God. And Ananias hearing these words fell

down, and expired; and great fear came over all those who heard these things. And the younger men arose, wrapped him up, carried him out, and buried him.

And about three hours afterwards his wife, not knowing what was done, came in. And Peter answered her: Tell me whether you sold the land for so much? And she said: Yes, for so much. Then Peter said to her: How is it that you agreed together to tempt the Spirit of the Lord? Behold, the feet of those who have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet, and expired; and the young men came in and found her dead, and, carrying her out, buried her by her husband. And great fear came over all the congregation [Gr. *ekklesia*, assembly, church], and over as many as heard these things. And by the hands of the apostles many signs and wonders were performed among the people; and they were all with one accord in Solomon's porch. But of the rest no one dared to join himself to them; yet the people made much of them (and the number of those, both men and women, who believed in the Lord, increased more and more); so that they even carried out the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter, as he came by, might fall upon some of them. There came also the crowds from the cities round about Jerusalem, bringing sick folk and those who were troubled with unclean spirits; and they were healed every one of them.

THE APOSTLES BEFORE THE SUPREME COUNCIL

Then the high priest rose up, and all who were with him (that is, the party of the Sadducees), full of jealous

anger, and laid their hands on the apostles and put them in the public ward. But an angel of the Lord by night opened the prison doors, and brought them out, and said: Go, stand in the Temple and speak to the people all the words of this Life. And when they heard this, they went into the Temple very early in the morning, and began to teach.

Now the high priest came, and they who were with him, and called the Council together, and all the Senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and did not find them in the prison, they returned and reported, saying: We found the prison shut in all safety, and the guards standing before the doors; but when we had opened them we found no one within. Now when the captain of the Temple and the high priests heard these things, they were greatly perplexed as to what would come of this.

Then one came and told them, saying: Behold, the men whom you put in prison are standing in the Temple, and teaching the people. Then the captain went with the officers and brought them, without violence, for they feared the people, lest they should be stoned. And when they had brought them, they set them before the Council; and the high priest questioned them, saying: We strongly recommended you not to teach in this name; and, behold, you have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. But Peter and the apostles answered and said: We must obey God rather than men. The God of our fathers raised up Jesus, whom you killed, hanging him on a tree. It was he whom God exalted with His right hand to be a Prince and a Saviour,

to give repentance to Israel and forgiveness of sins. And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him.

When they heard this, they were cut to the heart, and resolved to do away with them. But one of the members stood up, a Pharisee, named Gamaliel, a doctor of the law, in repute with all the people, and when he had given word that the men should be put outside for a little while, he said to the Council: Men of Israel, take heed to yourselves as to these men what you intend to do. For before these days Theudas rose up, declaring himself to be some one; and a number of men, about four hundred, joined him; he was killed, and all who obeyed him were dispersed, and came to nothing. After him Judas of Galilee rose up in the days of the census, and drew away people after him; he also perished; and all who obeyed him were scattered abroad. And now I say to you: Refrain from these men, and let them alone; for if this counsel or this work is of men, it will come to nothing; but if it is of God, you cannot overthrow it; lest perhaps you should be found even fighting against God.

And they agreed with him; and when they had called the apostles, and beaten them, they charged them not to speak in the name of Jesus, and let them go. So they went out from the presence of the Council, rejoicing that they were counted worthy to be dishonoured for the Name. And daily in the Temple, and from house to house, they did not cease to teach and preach Jesus as the Christ.

SEVEN OFFICERS APPOINTED TO ADMINISTER RELIEF

In those days, when the number of the disciples was increasing, there arose a murmuring by the Greek-

speaking Jews against the Hebrews, because their widows were being overlooked in the daily ministration. And the twelve called the whole company of the disciples together and said: It is not fitting that we should leave the word of God and minister at tables. Look out then, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will give our whole attention to prayer, and to the ministry of the word. And the decision pleased the whole company; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a convert from Antioch; and they set them before the apostles, who prayed and laid their hands on them. So the word of God was increasing, and the number of the disciples in Jerusalem was becoming exceedingly large; and a great company of the priests were giving ear to the faith. And Stephen, full of grace and power, was working great wonders and signs among the people.

Then arose some belonging to the synagogue which is called the synagogue of the Libertines, and of the Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to withstand his wisdom and the Spirit by whom he spoke. Then they suborned men, who said: We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people and the elders and the scribes, and came upon him, and seized him, and brought him to the Council, and set up false witnesses who said: This man does not cease to speak words against this holy place and the Law; for we have heard him say

that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses handed down to us. And all who sat in the Council, looking intently at him, saw his face as if it had been the face of an angel.

Then said the high priest: Are these things so?

And he said: Brethren, and fathers, hearken; The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said to him: *Come out of thy country, and from thy kindred, and come into the land which I shall show thee.* Then he came out of the land of the Chaldæans and dwelt in Haran; and from there, when his father was dead, God removed him into this land, in which you now live. And He gave him no inheritance in it, no, not so much as to set his foot on; yet He promised *that He would give it to him for a possession, and to his seed after him,* when as yet he had no child. And God spoke to this effect: *His children shall be strangers in a strange land; and men shall bring them into bondage, and oppress them for four hundred years. And the nation to whom they shall be in bondage I will judge* (said God), *and after that they shall come forth, and serve me in this place.* And He gave him the covenant of circumcision; and so Abraham begat Isaac, and circumcised him on the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, through jealousy, sold Joseph into Egypt; but God was with him, and delivered him out of all his afflictions, and *gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and over all his household.*

Then there came a famine and great distress over all the land of Egypt and Canaan; and our fathers found no sustenance. But when Jacob heard that there was corn in

Egypt, he sent out our fathers the first time. And at the second time *Joseph was made known to his brethren*; and Joseph's race was made known to Pharaoh. Then Joseph sent and called to him his father Jacob and all his family, seventy-five souls. So Jacob went down into Egypt; and he died, he, and our fathers, and were carried over into Shechem, and laid in the tomb that Abraham bought for a sum of money from the sons of Hamor in Shechem.

But when the time of the promise drew near, which God had granted to Abraham, the people grew and multiplied in Egypt, till *another king arose over Egypt who knew not Joseph*. This man dealt craftily with our race and treated our fathers harshly, to cause them to expose their babies so that they should not live.

At this time Moses was born, an exceedingly fine child [Gr. fair to God], and he was nourished in his father's house for three months; and when he was cast out Pharaoh's daughter took him up and reared him as her own son. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in words and in deeds. And when he was nearly forty years old it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him and gave satisfaction to him who was worsted, and struck down the Egyptian; and he supposed his brethren would have understood how God by his hand would deliver them; but they did not understand. And the next day he showed himself to them as they were fighting, and would have reconciled them, saying: Sirs, you are brothers; why do you wrong one another? But he who was doing wrong to his neighbour thrust him away, saying: *Who made thee a ruler and a judge*

over us? Wilt thou kill me, as thou didst kill the Egyptian yesterday? And Moses fled at that saying, and was a stranger in the land of Midian, where he begat two sons.

And when forty years had expired, there appeared to him in the wilderness of mount Sinai an angel in a flame of fire in a bush. When Moses saw it, he wondered at the sight; and as he went near to observe it, there came a voice from the Lord: *I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* And Moses trembled, and dared not continue looking. And the Lord said to him: *Put off thy shoes from thy feet; for the place where thou standest is holy ground. I have surely seen the affliction of my people who are in Egypt, and I have heard their groaning, and have come down to deliver them. And now come, I will send thee into Egypt.* This Moses whom they refused, saying: *Who made thee a ruler and a judge;* him God sent to be both a ruler and a redeemer by the hand of the angel who appeared to him in the bush. He brought them out after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. This is that Moses who said to the children of Israel: *A prophet shall the Lord your God raise up to you from among your brethren, as He raised up me.* This is he who was in the assembly in the wilderness with the angel who spoke to him on Mount Sinai, and with our fathers; who received the words of life to give to us; and our fathers would not obey him but thrust him aside from them, and in their hearts turned back again into Egypt, saying to Aaron: *Make us gods to go before us; for as for this Moses, who brought us out of the land of Egypt, we know not what has become of him.* And they made a calf in those days, and offered sacrifice to the image, and rejoiced

in the works of their own hands. Then God turned, and gave them up to worship the host of the heavens; as it is written in the book of the prophets:

*Did you offer Me victims and sacrifices
Forty years in the wilderness, O house of Israel?
Yet you took up the tabernacle of Moloch,
And the star of the god Rephan,
Figures which you made to worship them;
And I will carry you away beyond Babylon.*

Our fathers had the tabernacle of witness in the wilderness, as He appointed, who told Moses to make it according to the figure that he had seen; which tabernacle our fathers inherited and brought in with Joshua when they entered into the possession of the nations that God drove out before the face of our fathers, till the days of David. He found favour before God, and purposed to provide a tabernacle for the God of Jacob. But Solomon built a house for Him. Yet the Most High dwells not in houses made by hands; even as the prophet says:

*Heaven is My throne and earth is My footstool;
What kind of house will you build me? said the Lord;
Or what place is it that I should rest in?
Did not My hand make all these things?*

You stiffnecked people and uncircumcised in hearts and ears, you do always resist the Holy Spirit; as your fathers did, so do you. Which of the prophets did not your fathers persecute? And they put to death those who announced beforehand the coming of the Just One; of whom you have now become the betrayers and murderers; you who received the Law by the ministrations of angels yet did not keep it.

When they heard these things they were cut to the

heart, and they gnashed at him with their teeth. But he, being full of the Holy Spirit, and looking intently towards heaven, saw the glory of God and Jesus standing at the right hand of God; and he said: Lo, I see the heavens opened, and the Son of Man standing at the right hand of God.

Then they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord, and drove him out of the city and stoned him; and the witnesses laid down their clothes at the feet of a young man named Saul. And they stoned Stephen as he called on the Lord and said: Lord Jesus, receive my spirit. And he kneeled down and cried out with a loud voice: Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul approved of the killing of Stephen.

PERSECUTION SCATTERS THE DISCIPLES

And on that day there arose a great persecution against the church in Jerusalem; and all except the apostles were scattered abroad throughout the regions of Judæa and Samaria. And devout men buried Stephen, and beat their breasts in great lamentation over him.

But Saul made havoc of the church, entering every house and dragging out men and women, he committed them to prison. So then they who were scattered abroad preached the word as they went. And Philip went down to the city of Samaria, and heralded the Christ to them. And the people with one accord gave heed to those things which Philip spoke, hearing and seeing the signs which he did. For unclean spirits, crying with a loud voice, came out of many who were possessed by them; and

many who were paralysed and many who were lame, were healed. And there was great joy in that city.

But there was a certain man called Simon who previously in the same city had practised magic arts, and excited the people of Samaria, declaring himself to be some great person; to whom they all gave heed, from the least to the greatest, saying: This man is the power of God that is called Great. And to him they paid regard because for a long time he had astounded them with his magic arts. But when they believed Philip's preaching of the good tidings of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women. Simon also himself believed; and when he was baptized, he continued with Philip, and was amazed as he beheld the signs and mighty works which were being done.

Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who, when they had come down, prayed for them, that they might receive the Holy Spirit; for as yet he had not come on any of them; but they had been baptized only in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Spirit. And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying: Give me also this power, that on whomever I lay hands, he may receive the Holy Spirit. But Peter said to him: Thy silver perish with thee, because thou hast thought to purchase the gift of God with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray the

Lord, if perhaps the purpose of thy heart may be forgiven thee. For I perceive that thou art full of bitter gall, and bound in wrong-doing. Then Simon answered and said: Pray to the Lord for me, that none of the things which you have spoken come upon me. So they, when they had borne witness and spoken the word of the Lord, returned towards Jerusalem, and preached the gospel in many villages of the Samaritans on their way.

THE GOSPEL REACHES ETHIOPIA

But an angel of the Lord spoke to Philip, saying: Arise, and go at midday along the road that goes down from Jerusalem to Gaza, which is in the desert. And he arose and went; and, behold, a man of Ethiopia, a chamberlain in high office under Candace queen of the Ethiopians, who had charge of all her treasure, had been to Jerusalem to worship; and he was returning, sitting in his chariot and reading the prophet Isaiah.

Then the Spirit said to Philip: Go near, and meet that chariot. And Philip ran to him, and heard him reading the prophet Isaiah, and said: Dost thou understand what thou art reading? And he said: How can I unless some one shall guide me? And he begged Philip to come up and sit with him.

The passage of scripture which he was reading was this:

*He was led like a sheep to the slaughter;
And like a lamb dumb before his shearer,
So he opened not his mouth.
In his lowliness he was wrongly judged;
And who shall declare his generation?
For his life is taken from the earth.*

And the chamberlain answered Philip, and said: I pray thee, of whom does the prophet say this? Of himself or of some other man? Then Philip opened his mouth, and beginning from this scripture, preached the glad tidings of Jesus to him. And as they went along the road, they came upon some water; and the chamberlain said: See, here is water; what prevents me from being baptized? (And Philip said: If thou dost believe with all thy heart, thou mayest. And he answered and said: I believe that Jesus Christ is the Son of God.) And he bade the chariot to stop; and they went down together into the water, both Philip and the chamberlain; and he baptized him. And when they came up out of the water, the Spirit of the Lord carried Philip off, so that the chamberlain saw him no more; and he went on his way rejoicing. But Philip was found at Azotus; and passing through he preached the gospel in all their cities till he came to Cæsarea.

THE CONVERSION OF SAUL

But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, and sought from him letters to the synagogues in Damascus, that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. And in his journey he was drawing near to Damascus, when suddenly there shone round about him a light from heaven; and he fell to the ground, and heard a voice saying to him: Saul, Saul, why dost thou persecute me? And he asked: Who art thou, Lord? And he answered: I am Jesus whom thou persecutest (it is hard for thee to kick against the pricks. And he trembling and astonished

said : Lord, what wilt thou have me to do ? And the Lord said to him) : Arise, and go into the city, and it shall be told thee what thou must do.

And his companions stood speechless, for they heard the voice but saw no one. And Saul got up from the ground, and when his eyes were opened, he saw nothing ; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

And there was a disciple named Ananias in Damascus ; and the Lord said to him in a vision : Ananias. And he said : Behold, I am here, Lord. And the Lord said to him : Arise, and go into the street called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus ; for, behold, he is praying and has seen a man named Ananias coming in, and laying his hands on him that he may receive his sight. But Ananias answered : Lord, I have heard from many of this man, how much evil he did to thy saints in Jerusalem ; and here he has authority from the high priests to bind all who call on thy name. But the Lord said to him : Go thy way ; for he is a chosen vessel for me, to bear my name before nations and kings and the children of Israel ; for I will show him how many things he must suffer for my name's sake.

And Ananias went his way, and entered the house ; and laying his hands on him said : Brother Saul, the Lord, even Jesus who appeared to thee on the road in thy journey, has sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And immediately there fell from his eyes as it were scales, and he received his sight ; and he arose and was baptized. And when he had taken food, he was strengthened.

And after he had been for some days with the disciples in Damascus, he went and proclaimed in the synagogues that Jesus is the Son of God. And all who heard him were amazed and said: Is not this he who destroyed those who called on this name in Jerusalem, and who came here for this purpose, that he might bring such persons to the high priests in bonds? But Saul became all the stronger, and was confounding the Jews who dwelt at Damascus, proving that this [Jesus] is the Christ.

And after many days had passed, the Jews took counsel to kill him; but their plot became known to Saul. And they watched the gates day and night to kill him. But his disciples took him by night, and let him down through the wall, lowering him in a basket.

And when Saul arrived in Jerusalem, he tried to join the disciples; but they were all afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and described to them how on the way he had seen the Lord and that he had spoken to him, and how he had spoken boldly in Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem, preaching boldly in the name of the Lord Jesus; and he talked and disputed with the Grecian Jews, but they set to work to kill him. When the brethren knew this they brought him down to Cæsarea, and sent him off to Tarsus.

THE SPREAD OF THE GOSPEL; ÆNEAS AND DORCAS BAPTIZED

So the church throughout all Judæa and Galilee and Samaria had peace and was built up, and continuing in the fear of the Lord, increased through the comfort of the Holy Spirit.

And as Peter passed through all quarters, he came down also to the saints who dwelt at Lydda. And there he found a man named Æneas, who had kept to his bed for eight years, because he was paralysed. And Peter said to him: Æneas, Jesus Christ heals thee; arise, and make up thy bed thyself. And he arose immediately. And all who lived at Lydda and the Sharon saw him; and they turned to the Lord.

Now there was at Joppa a disciple named Tabitha, which by interpretation is Dorcas [Gazelle]; this woman was full of good works and almsgivings, which she used to do. And in those days she fell sick and died; and when they had washed her they laid her in an upper room. And since Lydda was close to Joppa the disciples, hearing that Peter was there, sent to him two men, entreating him: Delay not to come on to us. Peter arose and went with them. When he arrived they brought him into the upper room; and all the widows stood by him weeping, and showing the coats and garments which Dorcas had made, while she was with them. But Peter put them all out, and kneeled down, and prayed; and turning to the body he said: Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her; and calling the saints and widows he presented her alive. And it became known throughout all Joppa; and many believed in the Lord. And he stayed many days in Joppa with one Simon a tanner.

CORNELIUS AND OTHER GENTILE CONVERTS

There was a man in Cæsarea called Cornelius, a centurion of the cohort known as the Italian cohort, a devout man, and one who feared God with all his house-

hold, who gave many alms to the people, and prayed to God always; he saw in a vision plainly, as it were about the ninth hour of the day, an angel of God coming in to him, and saying to him: Cornelius. And he looking intently at him, and being frightened, said: What is it, Lord? And he said to him: Thy prayers and thy alms have come up into remembrance before God. And now send men to Joppa, and fetch one Simon, who is also called Peter; he lodges with one Simon a tanner, whose house is by the sea-side (he shall tell thee what thou shouldst do).

And when the angel who spoke to Cornelius had departed, he called two of his household servants and a devout soldier from those in constant attendance on him; and when he had related everything in full, he sent them to Joppa.

The next day, as they journeyed and drew near to the city, Peter went up on the roof to pray, about the sixth hour; and he became very hungry and wished for food; but while they were getting it ready, he fell into a trance and beheld heaven opened, and a certain vessel coming down, like a great sheet being let down by four corners, to the earth; in this were all kinds of four-footed creatures and reptiles and birds of the air. And there came a voice to him: Rise, Peter; kill, and eat. But Peter said: Never, Lord; for I have not at any time eaten anything common and unclean. And again the second time the voice said to him: What God has cleansed, do not call that common. This was done three times; and immediately the vessel was received up again into heaven.

Now while Peter was quite at a loss as to the meaning of this vision which he had seen, behold, the men who

were sent by Cornelius, having inquired for Simon's house, stood before the gate and called out to ascertain whether Simon, who was also called Peter, was lodging there. And as Peter was pondering on the vision, the Spirit said to him: Behold, three men are looking for thee. Arise therefore, and go down, and go with them, and do not hesitate; for I have sent them.

Then Peter went down to them and said: Behold, I am he whom you seek; what is the reason why you have come? And they said: Cornelius the centurion, a just and God-fearing man, in good repute with all the Jews, received an answer from God through a holy angel to send for thee to come to his house, and to listen to thy words. So he called them in and lodged them. And the next day he arose and went with them, and some of the brethren from Joppa accompanied him. And on the following day they reached Cæsarea. And Cornelius was waiting for them, having called together his relations and immediate friends. And as Peter was coming in, Cornelius met him and fell down at his feet and worshipped him. But Peter raised him up, saying: Stand up; I also myself am a man.

And as he conversed with him he went in and found many assembled. And he said to them: You understand how unlawful it is for a man who is a Jew to keep company with or visit one of another nation; yet God has shown me that I should not call any man common or unclean. Therefore I came willingly as soon as I was sent for; I want to know then the reason why you sent for me. And Cornelius said: Till this time four days ago I was keeping the ninth hour of prayer in my house; and, behold, a man in brilliant clothing stood before me and said: Cornelius, thy prayer is heard, and thine alms are

remembered in the sight of God. Send therefore to Joppa and call for Simon, who is also named Peter; he is lodging in the house of one Simon a tanner, by the sea-side. Immediately therefore I sent to thee; and thou hast done rightly in coming. Now therefore we are all here present before God, to hear all things that have been enjoined thee by the Lord.

Then Peter opened his mouth, and said: Of a truth I perceive that *God is no respecter of persons*; but in every nation he who fears Him, and walks uprightly, is acceptable to Him. The word which He sent to the children of Israel, preaching the gospel of peace through Jesus Christ—he is Lord of all—that message, as you yourselves know, was published throughout all Judæa, beginning from Galilee, after the baptism which John preached—concerning Jesus of Nazareth—how God anointed him with the Holy Spirit and with power; who passed through life doing good, and healing all who were oppressed by the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem. They put him to death, hanging him on a tree, but God raised him up on the third day and showed him openly, not to all the people, but to witnesses who were chosen before by God, even to us, who did eat and drink with him after he had risen from the dead. And he commanded us to proclaim to the people and to testify that it is he who was appointed by God to be the Judge of the living and the dead. To him all the prophets bear witness, that through his name all who believe in him shall receive forgiveness of sins.

Peter had not finished speaking when the Holy Spirit came down on all those who heard the word. And all the

believers belonging to the Circumcision, who came with Peter, were astonished, because on the Gentiles also the gift of the Holy Spirit was poured out. For they heard them speaking in other languages and magnifying God.

Then Peter answered: Can any one forbid the water, that these, who have received the Holy Spirit as well as we, should not be baptized? And he commanded them to be baptized in the name of Jesus Christ. Then they made request of him to remain for some days.

PETER DEFENDS THE ADMISSION OF THE GENTILES

Now the apostles and brethren who were in Judæa heard that the Gentiles had also received the word of God. And when Peter came up to Jerusalem, they who were of the Circumcision accused him, saying: Thou didst visit uncircumcised men and didst eat with them. But Peter recounted everything to them in order, saying: I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel coming down, like a great sheet, let down from heaven by the four corners; and it came even to me; and when I had looked intently at it, and observed, I saw four-footed creatures of the earth and wild beasts and reptiles and birds of the air. And I heard a voice saying to me: Arise, Peter; kill and eat. But I said: Never, Lord; for nothing common or unclean has ever entered my mouth. But a voice answered me again from heaven: What God has cleansed, do not thou call that common. And this was done three times; and all were drawn up again into heaven. And, behold, at once there were three men standing before the house where we were, having been sent from Cæsarea to me. And the Spirit bade me go with them and not hesitate. Moreover these

six brethren accompanied me, and we entered the man's house; and he told us how he had seen the angel standing in his house and saying: Send men to Joppa and call for Simon, who is also named Peter; he shall speak the message by which thou and all thy household shall be saved. And as I began to speak, the Holy Spirit came down on them, as on us at the beginning. Then I remembered the word of the Lord, how he said: John indeed baptized with water, but you shall be baptized with the Holy Spirit. If, then, God gave them the same gift when they believed in the Lord Jesus Christ as He did to us, who was I that I could withstand God?

When they heard these things, they were silenced, and glorified God, saying: Then to the Gentiles also God has granted repentance for life.

THE NAME CHRISTIAN FIRST USED AT ANTIOCH

Now they who were scattered abroad through the persecution following on Stephen's death, travelled as far as Phœnicia, and Cyprus, and Antioch, preaching the word to none but the Jews. But some of them, men of Cyprus and Cyrene, when they came to Antioch, spoke also to the Greeks, preaching the gospel of the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord.

The report of these things came to the ears of the church in Jerusalem; and they sent out Barnabas as far as Antioch. When he arrived and had seen the grace of God, he rejoiced, and exhorted them all, that with purpose of heart they should abide in the Lord; for he was a good man and full of the Holy Spirit and of faith. And a great company was added to the Lord. Then he went to Tarsus

to search for Saul; and when he had found him, he brought him to Antioch. And for one whole year they met with the congregation, and taught a great many; so that the disciples were called Christians, for the first time, in Antioch.

DISTRESS IN JERUSALEM; PETER'S DELIVERANCE;
HEROD'S DEATH

In these days prophets came down from Jerusalem to Antioch. And one of them named Agabus stood up and signified by the Spirit that there would be a great famine throughout all the world; which came to pass in the days of Claudius (the Emperor). And the disciples, each according to his means, determined to send relief to the brethren living in Judæa; and this they did, sending it to the elders by the hands of Barnabas and Saul.

Now about that time Herod [Agrippa I] the king laid hands on certain members of the church to persecute them. And he killed with the sword James the brother of John. And because he saw it pleased the Jews, he proceeded to seize Peter also. Those were the days of unleavened bread. And when he had arrested him, he put him in prison and committed him to four guards of soldiers, four in each guard; intending after Easter [the Passover] to bring him out to the people. Peter therefore was kept in the prison; but prayer was made to God fervently by the church for him.

When Herod was about to bring him out, on that night Peter was sleeping between two soldiers, bound with two chains; and the guards before the door were watching the prison. And, lo, an angel of the Lord stood there, and a light shone in the cell; and striking Peter's side, he

awoke him, saying: Rise up quickly. And his chains fell off from his hands. And the angel said to him: Gird thyself and bind on thy sandals. And he did so. And he said to him: Put on thy cloak and follow me. And he went out and followed him; and he did not know that what was done by the angel was true, but thought he saw a vision. When they had passed the first and the second guard, they came to the iron gate leading into the city; this opened to them of its own accord; and they went out and passed on through one street; and immediately the angel left him.

And when Peter had come to himself, he said: Now I know of a truth that the Lord has sent his angel, and has delivered me out of the hand of Herod and from all the expectation of the Jews. And when he realised it he went to the house of Mary the mother of John, who was also named Mark; there many were gathered together and were praying. And as Peter knocked at the door of the porch, a maid named Rhoda came to answer. And when she recognised Peter's voice, she did not open the gate for joy, but ran in and announced that Peter was standing before the gate. But they said to her: Thou art mad. But she insisted that it was even so. Then they said: It is his angel. But Peter continued knocking; and when they had opened the door, they saw him, and were amazed. And beckoning to them with his hand to keep quiet, he related to them how the Lord had brought him out of the prison. And he said: Go, tell these things to James, and to the brethren. And he went out and journeyed to another place.

Now as soon as it was day there was a great commotion among the soldiers as to what had become of

Peter. And when Herod had sought for him, and did not find him, he examined the guards, and ordered them to be led away to death. And going down from Judæa to Cæsarea, he stayed there.

Now Herod was very angry with the people of Tyre and Sidon; but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, sued for peace because their country was fed from the king's country. And on an appointed day Herod, arrayed in royal apparel, sat on the judgement-seat and made a speech to them. And the people kept shouting: It is the voice of a god and not of a man. And immediately an angel of the Lord struck him down because he did not give God the glory; and he was consumed by worms, and expired. But the word of God continued to spread and the number [of those who heard] was multiplied.

And Barnabas and Saul returned from Jerusalem, when they had carried out their mission, taking with them John, who was also named Mark.

FIRST MISSIONARY JOURNEY FROM ANTIOCH (SYRIA)

Now there were at Antioch, in the congregation, certain prophets and teachers, Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen, the foster-brother of Herod the tetrarch, and Saul. While they were ministering to the Lord and fasting, the Holy Spirit said: Set apart for me Barnabas and Saul for the work to which I have called them. Then, when they had fasted and prayed and laid their hands on them, they let them go.

So they, being sent out by the Holy Spirit, went down to Seleucia; and from there they set sail to Cyprus. And

when they were in Salamis, they proclaimed the word of God in the synagogues of the Jews; and they had also John as their assistant. And when they had gone through the whole island as far as Paphos, they found a magician, a false prophet, a Jew, whose name was Bar-jesus; who was with the proconsul, Sergius Paulus, a man of understanding. This man called for Barnabas and Saul, and desired to hear the word of God. But Elymas the magician (for so his name is by interpretation) withstood them, seeking to turn aside the proconsul from the faith. Then Saul (who is also Paul) being filled with the Holy Spirit, looked intently at him and said: O full of all guile and all mischief, thou child of the devil, thou enemy of all uprightness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some one to lead him by the hand. Then the proconsul, when he saw what had taken place, believed, being astonished at the teaching of the Lord.

Now when Paul and his company put to sea from Paphos, they came to Perga in Pamphylia; but John left them and returned to Jerusalem. And they, passing through from Perga, came to Antioch in Pisidia, and went into the synagogue on the sabbath day and sat down. And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying: Brethren, if you have any word of exhortation for the people, speak.

Then Paul stood up, and beckoning with his hand, said: Men of Israel, and you who fear God, hearken. The God of this people Israel chose our fathers, and exalted

the people when they lived as strangers in the land of Egypt, and with a high arm He brought them out of it. And for about forty years He bore them as a nursing father [or, endured their manners] in the wilderness. And when He had overthrown seven nations in the land of Canaan, He gave their land to them for an inheritance, for about four hundred and fifty years. After that He gave them judges till the time of Samuel the prophet. And afterwards they asked for a king; and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. And when He had removed him, He raised up David to be their king; to whom also He bore witness and said: *I have found David the son of Jesse, a man after my own heart, who shall fulfil all my will.* Of this man's children God according to promise has brought to Israel a Saviour, Jesus, John having first proclaimed before his coming the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said: Who do you suppose I am? I am not he. But, behold, there comes after me one whose sandals I am not fit to loosen.

Brethren, children of the family of Abraham, and those among you who fear God, to us is the word of this salvation sent. For the inhabitants of Jerusalem and their rulers, because they did not know him, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled [those words] by condemning him. And though they found nothing deserving death in him, yet they asked Pilate that he should be slain. And when they had finished all that was written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead; and he was seen for many days

by those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people. And we tell you the good tidings of the promise made to the fathers, that God has fulfilled the same to our children, in that He raised up Jesus; as also it is written in the second Psalm: *Thou art my Son, this day have I begotten thee.* And that He raised him up from the dead, now no more to return to corruption, He has spoken thus: *I will give you the holy things promised to David.* Therefore He said also in another Psalm: *Thou wilt not allow Thy Holy One to see corruption.* For David, after he had served his own generation by the will of God, fell asleep, and was gathered to his fathers and saw corruption; but he whom God raised up did not see corruption. Be it known to you therefore, men and brethren, that through this man the forgiveness of sins is proclaimed to you; and by him all who believe are justified from all things, from which you could not be justified by the law of Moses. Beware therefore, lest that which is spoken in the Prophets come upon you.

*Behold, you scorers, and wonder, and perish;
For I do a work in your days,
A work which you will by no means believe,
Though a man relate it fully to you.*

And as they were going out they begged that these words might be spoken to them on the next sabbath. And when the congregation broke up, many of the Jews and their devout converts followed Paul and Barnabas, who, in speaking to them, urged them to continue in the grace of God. And the next sabbath day almost the whole city was assembled to hear the word of God. But when the Jews saw the crowds they were filled with envy, and contradicted the things spoken by Paul, reviling them.

Then Paul and Barnabas with great boldness said: It was necessary that the word of God should first have been spoken to you; but since you thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so has the Lord commanded us, saying:

I have set thee for a light to the Gentiles,

That thou shouldst be for salvation to the ends of the earth.

And when the Gentiles heard this, they rejoiced and glorified the word of God; and as many as were appointed to eternal life believed. And the word of the Lord was published throughout the whole district. But the Jews incited the devout and influential women and the chief men of the city, and raised a persecution against Paul and Barnabas, and expelled them from their borders. But they shook off the dust from their feet against them and came to Iconium. And the disciples were filled with joy and with the Holy Spirit.

And in Iconium they went together into the synagogue of the Jews, and spoke in such a way that a great company both of the Jews and of the Greeks believed. But the Jews who did not believe stirred up the Gentiles, and incensed their minds against the brethren. So they stayed for some time, speaking boldly in the Lord, who bore witness to the word of His grace, granting signs and wonders to be done by their hands.

But the people of the city were divided; some held with the Jews, and some with the apostles. And when an onset was made, both by the Gentiles and by the Jews with their rulers, to treat them shamefully and to stone them, they became aware of it, and fled to the cities of Lycaonia, Lystra and Derbe, and the neighbourhood; and there they were preaching the gospel.

And in Lystra there sat a certain man who had no power in his feet, a cripple from his birth, who never had walked; he heard Paul speaking; and Paul looking intently on him, and perceiving that he had faith to be healed, said with a loud voice: Stand upright on thy feet. And he jumped up and began to walk. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia: The gods have come down to us in the likeness of men. And they called Barnabas, Jupiter [Gr. Zeus], and Paul, Mercury [Gr. Hermes], because he was the chief speaker. Then the priest of Jupiter, whose image was in front of their city, brought oxen and garlands to the gates, and would have offered sacrifice with the people. But when the apostles, Barnabas and Paul, heard of it, they rent their clothes, and sprang forth among the people, crying out: Sirs, why are you doing these things? We also are mortal men the same as you, and bring you good news that you should turn from these vain things to the living God, who made the heaven, and the earth, and the sea, and all things that are in them, and though in times past He allowed all the nations to walk in their own ways, yet He did not leave Himself without witness, in that He bestowed benefits, giving you rains from heaven, and fruitful seasons, filling your hearts with food and gladness. And with these sayings they scarcely restrained the people from offering sacrifice to them.

But some Jews came over from Antioch and Iconium, who persuaded the people, and they stoned Paul and dragged him outside the city, believing him to be dead. But when the disciples came around him, he rose up and went into the city.

And the next day he went out with Barnabas to Derbe. And when they had preached the gospel to that city, and had made many disciples they returned to Lystra, and to Iconium, and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that we must through much distress enter the kingdom of God. And when they had elected elders for them in every church, after prayer with fasting, they commended them to the Lord in whom they had believed. And passing through Pisidia, they came to Pamphylia. And when they had spoken the word in Perga, they went down into Attalia; from there they sailed to Antioch, from which place they had been commended to the grace of God for the work which they had carried out. When they arrived and had gathered the congregation together, they related all that God had done with them, and how He had opened the door of faith to the Gentiles. And they stayed with the disciples no little time.

COUNCIL OF JERUSALEM, A.D. 49; JAMES PRESIDES AND
SUMS UP THE TERMS FOR ADMITTING THE GENTILES

And some men who had come down from Judæa were teaching the brethren: Unless you are circumcised after the manner of Moses, you cannot be saved. And when discord arose and Paul and Barnabas had no small dispute with them, it was determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders about this question. They then, being brought on their way by the congregation, passed through Phœnicia and Samaria, telling all about the conversion of the Gentiles; and they caused great joy to all

the brethren. And when they arrived in Jerusalem, they were received by the congregation, and the apostles and the elders, and they reported all things that God had done with them.

But some believers who were of the sect of the Pharisees rose up saying that it was necessary to circumcise them, and to bid them to keep the law of Moses. And the apostles and elders assembled to examine this matter. And when there had been much questioning, Peter rose up, and said to them : Brethren, you know how that from early days God made choice among you that by my mouth the Gentiles should hear the word of the gospel and believe. And God, who knows the hearts, bore them witness, giving them the Holy Spirit, even as He did to us ; and made no difference between us and them, cleansing their hearts by faith. Now therefore why do you tempt God, that you should put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear ? But we believe that through the grace of the Lord Jesus we shall be saved, in the same way as they.

Then all the people kept silence, and listened to Barnabas and Paul as they recounted what signs and wonders God had done among the Gentiles through them.

And when they ceased speaking, James answered, saying : Brethren, hear me ; Simon has related how God first visited the Gentiles to take out of them a people for His name. And to this agree the words of the prophets, as it is written :

After this I will return,

And will rebuild the tabernacle of David which has fallen ;

*And the ruins thereof I will build again,
And I will set it up ;
That the remainder of men may seek after the Lord,
Even all the Gentiles on whom my name is called,
Said the Lord, who makes these things known
From the beginning of the world.*

Wherefore my judgement is that we do not trouble those who from among the Gentiles are turning to God ; but that we send word to them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. For Moses from olden times has in every city those who preach him, being read in the synagogues every sabbath.

Then it seemed good to the apostles and the elders, with the whole congregation, to choose men from among themselves and to send them to Antioch with Paul and Barnabas—namely, Judas called Barsabas, and Silas, leading men among the brethren. And they wrote by them to this effect :

The apostles and the elders and the brethren to the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greetings.

Having heard that some of our company, to whom we gave no orders, have troubled you with statements, unsettling your minds, it seemed good to us, having come to one accord, to send chosen men to you, with our beloved Barnabas and Paul, who have given up their lives for the name of our Lord Jesus Christ.

We have therefore sent Judas and Silas, and they will tell you the same things by word of mouth. For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things, that you abstain from things sacrificed

to idols, and from blood, and from things strangled, and from fornication. If you keep yourselves from these things, it shall be well with you. Farewell.

So when they were dismissed, they went down to Antioch; and when they had gathered the people together, they delivered the letter. And when they had read it they rejoiced at the consolation. And Judas and Silas, being themselves also prophets, comforted the brethren with many words, and strengthened them. And after they had spent some time there, they were dismissed in peace from the brethren [to return] to those who had sent them. But Paul and Barnabas stayed in Antioch, teaching and preaching the word of the Lord, with many others also.

THE SECOND JOURNEY; THE GOSPEL REACHES EUROPE

And after some days Paul said to Barnabas: Let us turn again now and visit our brethren in every city in which we proclaimed the word of the Lord, and see how they fare. And Barnabas resolved to take with them John, who was called Mark; but since he had withdrawn from them at Pamphilia and had not gone with them to the work, Paul thought it right not to take him with them. And the disagreement became so sharp between them that they separated from each other; Barnabas taking Mark sailed away to Cyprus. But Paul chose Silas and set out, being commended by the brethren to the grace of God. And he passed through Syria and Cilicia, strengthening the churches. And he came down to Derbe and Lystra; and, behold, there was a disciple there, named Timothy, the son of a believing Jewess but of a Greek father. He was in good repute with the brethren in Lystra and Ico-

nium. Paul desired him to accompany him; and he took and circumcised him because of the Jews who were in those quarters; for they all knew that his father was a Greek. And as they passed through the cities, they delivered to them for their observance the decrees which had been made by the apostles and elders in Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

And they went throughout Phrygia and the region of Galatia, having been forbidden by the Holy Spirit to speak the word in Asia; and when they had gone towards Mysia, they attempted to go into Bithynia; but the Spirit of Jesus did not allow them. So passing by Mysia they came down to Troas. And a vision appeared to Paul in the night; there was a man of Macedonia standing, beseeching him and saying: Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, feeling assured that God had called us to preach the gospel to them. Setting sail then from Troas, we made a straight course to Samothrace, and the next day to Neapolis; and from there to Philippi, which is a city of Macedonia, the first of the district, a colony; and we stayed in this city for some days.

And on the sabbath we went out beyond the gate by a riverside, where we thought that there was a place of prayer; and we sat down, and spoke to the women who had assembled. And a certain woman named Lydia, a dealer in purple, of the city of Thyatira, who worshipped God, was listening to us; and the Lord opened her heart so that she gave heed to the things which were spoken by Paul. And when she was baptized, and her household, she

begged us, saying: If you have decided that I am a believer in the Lord, come into my house, and stay there. And she constrained us.

And as we were going to the place of prayer there met us a maiden who had a Python-spirit, who brought her masters great gain by divining; she followed Paul and us, and cried out, saying: These men are the servants of the most high God and they proclaim to you the way of salvation. And she did this for many days. But Paul, being vexed, turned and said to the spirit: I bid thee in the name of Jesus Christ to come out of her. And he came out that very hour. And when her masters saw that the hope of their gains was gone, they laid hold of Paul and Silas and dragged them into the market-place before the rulers; and having brought them to the magistrates [the prætors] they said: These men, being Jews, do greatly trouble our city, and proclaim customs, which it is not lawful for us to receive or to observe, since we are Romans. And the crowd rose up against them; and the magistrates tore their clothes off them, and gave orders that they should be beaten with rods. And when they had laid many stripes on them, they cast them into prison, charging the jailor to keep them safely; and he, having received such a charge, thrust them into the inner prison and made their feet fast in the stocks.

But at midnight Paul and Silas were praying and singing praises to God, and the prisoners were listening to them. And suddenly there was a great earthquake so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's bands were loosened. And the jailor, being aroused out of his sleep and seeing the prison doors open, drew his

sword and was about to kill himself, thinking that the prisoners had fled. But Paul called out with a loud voice, saying: Do thyself no harm; for we are all here. And he begged for lights, and sprang in, and trembling for fear, fell down before Paul and Silas; and leading them out, he said: Sirs, what must I do to be saved? And they said: Believe in the Lord Jesus and thou shalt be saved, and thy household. And they spoke the word of God to him, and to all who were in his house. And he took them the same hour of the night and washed their wounds; and immediately he and all his were baptized. And when he had brought them into his house, he set food before them, and rejoiced with all his household because they believed in God.

And when it was day, the magistrates sent the serjeants [the lictors], saying: Let those men go. And the jailor reported these words to Paul: The magistrates have sent word that you should be let go; now therefore come forth, and go in peace. But Paul said to them: They have beaten us openly, uncondemned, though we are Romans, and have cast us into prison; and now do they send us out secretly? Not so; but let them come themselves and bring us out. And the serjeants reported these words to the magistrates; and they feared when they heard that they were Romans. And they came and besought them; and when they had brought them out, they begged them to leave the city. And they went out of the prison, and entered the house of Lydia; and when they had seen the brethren, they encouraged them, and went away.

Now when they had travelled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And Paul, as his custom was,

went in to them and for three sabbath days reasoned with them out of the scriptures, explaining and setting forth that the Christ must needs have suffered, and have risen from the dead, and that this Jesus (whom I proclaim to you) is the Christ. And some of them were persuaded, and joined the company of Paul and Silas; and of the devout Greeks a great number, and of the distinguished women not a few.

But the Jews, moved by jealousy, got hold of some good-for-nothing idlers and, gathering a crowd, set all the city in an uproar, and besetting the house of Jason, they sought to bring them out to the people. And when they did not find them, they dragged Jason and certain brethren before the prefects of the city, shouting: These men who have turned the world upside down have come here also; and Jason has received them; all these act contrary to the decrees of Cæsar, saying that there is another king, Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken bail from Jason, and from the others, they let them go.

And immediately the brethren sent away Paul and Silas by night to Berea, where, as soon as they had arrived, they went into the synagogue of the Jews. These were more noble than those in Thessalonica, for they received the word with all readiness of mind, examining the scriptures day by day to see whether these things were so. Many of them therefore believed, including a number of the Greek women of rank, and of the men. But when the Jews of Thessalonica had knowledge that the word of God had been proclaimed by Paul at Berea, they came there also, stirring up and troubling the people. Then

immediately the brethren sent away Paul to go as far as the sea, while Silas and Timothy remained there.

And they who escorted Paul brought him as far as Athens; and having received an injunction [from Paul] for Silas and Timothy to come to him with all speed, they departed. Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw how full of idols the city was. Therefore he argued in the synagogue with the Jews and with the religious folk, and in the market-place daily with those who happened to be there. Then certain of the Epicurean and Stoic philosophers encountered him. And some said: What will this talker say? Others said: He seems to be a herald of strange gods; because he preached the gospel of Jesus and the resurrection. And they took hold of him, and brought him to the Areopagus [Hill of Ares (Mars)], saying: May we know what is this new teaching that is given by thee? For thou dost bring some strange things to our ears; we would know therefore what these things mean. For all the Athenians and the strangers staying there spent their time in nothing else but in telling or hearing the latest novelty.

Then Paul stood in the midst of the Areopagus and said: Men of Athens, I perceive that in every way you are most religious. For as I passed by and looked at the gods that you worship, I found an altar with this inscription: TO THE UNKNOWN GOD. What therefore you worship without knowing it, this I proclaim to you. God who made the world and all the things that are in it, since He is Lord of heaven and earth, dwells not in temples made with hands, neither is served with men's hands, as though He needed anything, seeing He Himself gives to

all life and breath and all things. And He made out of one every nation of men to dwell on all the face of the earth, having determined beforehand their times and the boundaries of their dwelling; that they should seek God, if perhaps they might grope after Him and find Him, though He is not far from every one of us; *for in Him we live and move and have our being*; as some even of your own poets [Aratus and Cleanthes] have said:

For we are also His offspring.

Being then the offspring of God, we ought not to think that God Himself is like gold, or silver, or stone, graven by the art and device of man. God overlooked then the time of this ignorance, but now He commands all men everywhere to repent, because He has set a day in which He will judge the world according to righteousness by the man whom He has appointed; and He has given assurance of this to all by raising him from the dead.

And when they heard of the resurrection of the dead, some began to scoff; but others said: We will hear thee yet again on this matter. So Paul went out from among them. But certain men went with him, and believed, including Dionysius, a senator; also a woman named Damaris, and others with them.

After these things Paul left Athens and went to Corinth; and he found a Jew named Aquila, belonging to Pontus by race, lately come from Italy, with his wife Priscilla; because Claudius had commanded all Jews to leave Rome; and he came to them and stayed with them, because he was of the same craft, and they went to work; for their trade was making tents. And he reasoned in the synagogue every sabbath, and sought to persuade both Jews and Greeks. And when Silas and Timothy came

down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And when they set themselves against him and blasphemed, he shook out his garments and said to them: Your blood be on your own heads; I am clear of it; from now on I will go to the Gentiles.

And he went from there and entered the house of a man named Titius Justus, one who worshipped God, whose house was next door to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord, with all his household; and many of the Corinthians hearing believed, and were baptized. And the Lord said to Paul in the night by a vision: Fear not, but speak and do not keep silence, for I am with thee, and no man shall set on thee to hurt thee; for I have many people in this city. And he continued there for a year and six months, teaching the word of God among them.

But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgement-seat, saying: This man persuades men to worship God contrary to the law. And when Paul was about to open his mouth, Gallio said to the Jews: If indeed it were a matter of wrong or of criminal wickedness, O Jews, reason would that I should bear with you; but if they are questions of words and names, and of your law, look to it yourselves; I will be no judge of these things. And he drove them from the judgement-seat. Then they all laid hold of Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. Yet none of these things interested Gallio.

And Paul stayed on there after this for a good while, and then took his leave of the brethren, and set sail for

Syria, Priscilla and Aquila accompanying him; he had shaved his head in Cenchrea, for he was under a vow. And they came to Ephesus and there he left them; but he himself went into the synagogue and reasoned with the Jews. When they desired him to stay for a longer time with them, he would not consent but took his leave of them, saying: (I must by all means keep this coming feast in Jerusalem; but) I will return again to you, if God will. So he sailed from Ephesus. And when he had landed at Cæsarea, he went up and greeted the assembly, and went down to Antioch. And after he had spent some time there he went away, travelling in order through the country of Galatia and Phrygia, strengthening all the disciples.

APOLLOS AT EPHEBUS

Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man and most able in the scriptures, came down to Ephesus. This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. And he began to speak boldly in the synagogue, but when Aquila and Priscilla heard him, they helped him and expounded to him the way of God more carefully. And when he wished to pass over into Achaia, the brethren encouraged him and wrote to the disciples to receive him; and on his arrival he gave great help through grace to those who had believed; for he altogether confuted the Jews, and that publicly, proving by the scriptures that Jesus was the Christ.

THIRD MISSIONARY JOURNEY ; PAUL VISITS JERUSALEM
AND REPORTS TO JAMES

Now while Apollos was in Corinth, Paul passed through the upper country and came to Ephesus. And finding certain disciples, he said to them: Did you receive the Holy Spirit when you believed? And they answered him: But we never even heard whether the Holy Spirit was [given]. And he said to them: Into what then were you baptized? And they said: Into John's baptism. Then Paul said: John baptized with the baptism of repentance saying to the people that they should believe in him who was to come after him, that is, in Jesus. When they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Spirit came on them; and they began to speak in other languages and prophesied. And in all the men were about twelve.

And he went into the synagogue and spoke boldly, reasoning and persuading as to the things of the kingdom of God, for the space of three months. But when some became hardened and disobedient, speaking evil of the Way before the people, he left them, and took the disciples with him, reasoning every day in the school of Tyrannus. And this continued for two years; so that all they who dwelt in Asia, both Jews and Greeks, heard the word of the Lord. And God did special mighty works by the hands of Paul; so that napkins or handkerchiefs which had touched his skin were brought away to the sick folk; and the diseases were removed from them, and the evil spirits went out.

Then some of the wandering Jews, exorcists, took upon

themselves to call the name of the Lord Jesus over those who had evil spirits, saying: We adjure you by Jesus whom Paul proclaims. And there were seven sons of one Sceva, a Jew, a high priest, who did this. And the evil spirit answered and said: Jesus I acknowledge, and Paul I know; but who are you? And the man in whom the evil spirit was, leaping on them and mastering both, prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both Jews and Greeks, living in Ephesus; and fear came over them all, and the name of the Lord Jesus was magnified. And many of those who had believed came, making full confession and showing their deeds. Quite a number also of those who practised magic brought their books together, and burned them in the sight of all; and they counted up the value of them, and found it fifty thousand pieces of silver. Thus victoriously the word of the Lord spread and prevailed.

After these events, Paul purposed in the spirit that when he had passed through Macedonia and Achaia he would go to Jerusalem, saying: After I have been there, I must also see Rome. So he sent into Macedonia two of his helpers, Timothy and Erastus; but he himself stayed in Asia for a while.

And at that time there arose no small excitement about the Way. For a silversmith named Demetrius, who made silver shrines of Diana [Gr. Artemis] gave much employment to the craftsmen; and he assembled them together with the workmen who did similar work, and said: Sirs, you know that from this business we get good profits. Moreover you see and hear that not only in Ephesus but almost throughout all Asia, this Paul has

persuaded and turned away a great many people, saying that those which are made with hands are no gods; and not only is there danger that this our trade should come into disrepute, but also that the temple of the great goddess Diana whom the whole of Asia, even the world, worships, should be made of no account, and that she should be dethroned from her majesty.

And when they heard this they became enraged and cried out, saying: Great is Diana of the Ephesians. And the city was filled with confusion; and having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have gone in to the people, the disciples would not allow him. Some also of the chief officers of Asia [Gr. Asiarchs], who were his friends, sent to him, appealing to him not to venture into the theatre. Some therefore cried out one thing and some another; for the assembly was in confusion; and the majority did not know why they had come together. And some of the multitude instructed Alexander, the Jews putting him forward. And Alexander beckoning with his hand, would have given an answer to the people. But when they perceived that he was a Jew, all with one voice, for about two hours, kept shouting: Great is Diana of the Ephesians.

And when the town clerk had quieted the people, he said: Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be denied, you ought to be quiet and to do nothing rash. For you have brought here these men, who are neither robbers of

temples nor blasphemers of your goddess. If then Demetrius, and the craftsmen who are with him, have a complaint against any man, the court days are kept, and there are proconsuls; let them accuse one another. But if you seek anything about other matters, it shall be settled in the regular assembly. For indeed we are in danger of being called in question for this day's uproar, there being no cause for it; and as to this, we shall not be able to give a reason for this concourse. And when he had spoken these words he dismissed the assembly.

And after the uproar had ceased, Paul sent for the disciples and exhorted them; and having taken leave of them, he set out to go into Macedonia. And when he had gone through those parts, and had given them much counsel, he came into Greece. After staying there for three months, he resolved to return through Macedonia, because, when he was about to set sail for Asia, a plot had been laid against him by the Jews.

THE WRITER ACCOMPANIES THE MISSIONARY

And there accompanied him Sopater of Berea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. These going before, waited for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came to them at Troas in five days; and there we spent seven days.

And on the first day of the week, when we came together to break bread, Paul reasoned with them, ready to depart on the morrow; and he continued his speech till midnight. And there were many lights in the upper room where we were gathered together. And a young

man named Eutychus was sitting at the window having fallen into a deep sleep ; and as Paul discoursed still longer, being overcome by his sleep, he fell down from the third storey and was taken up dead. But Paul went down, and lay on him, and embracing him said : Do not make a fuss ; for his life is in him. When he had come up again, and had broken the bread and had eaten, and had talked a long while, even till break of day, then he went away. And they brought the young man in alive, and were not a little comforted.

But we, going in advance to the ship, set sail for Assos, there intending to take in Paul ; for so he had appointed, intending himself to go by land. And when he met us at Assos, we took him in and came to Mitylene. And we sailed from there and came the next day over against Chios ; and the next day we touched at Samos, and the following day we came to Miletus. For Paul had determined to sail by Ephesus, that he might not have to spend time in Asia ; for he was hastening so that, if he possibly could, he might be in Jerusalem on the day of Pentecost.

And from Miletus he sent to Ephesus and called for the elders of the church. And when they had come to him, he said to them : You know, from the first day that I set foot in Asia, the way in which I lived with you all the time, serving the Lord with all lowliness of mind, and with tears and trials which befell me by the plottings of the Jews ; how I kept back nothing that was profitable but declared it to you, and taught you publicly, and from house to house, testifying both to the Jews and to the Greeks repentance towards God and faith towards our Lord Jesus.

And now, behold, I go bound in spirit to Jerusalem, not knowing the things that shall befall me there; except that the Holy Spirit bears witness to me in every city, saying that imprisonment and distress await me. But I do not hold my life of any account, or dear to myself, if only I may finish my course and the ministry which I received from the Lord Jesus, to bear witness to the gospel of the grace of God.

And now, behold, I know that you all, among whom I came heralding the kingdom, shall see my face no more. Therefore I testify to you this day, that I am clear from the blood of all men. For I did not shrink from declaring to you the whole counsel of God. Take heed therefore to yourselves, and to all the flock, over which the Holy Spirit has made you overseers [bishops], to shepherd the church of God [the Lord], which He purchased with His own blood. For I know this, that after my departure fierce wolves shall enter in among you, not sparing the flock. Also from among your own selves men shall arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that during three years I did not cease to warn every one with tears night and day.

And now, brethren, I commend you to the Lord and to the word of His grace, which is able to build you up, and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands served my needs, and those who were with me. In all things I gave you an example, that by so labouring you ought to support the weak and to remember the words of the Lord Jesus, how he himself said: It is more blessed to give than to

receive. And when he had said these things, he kneeled down and prayed with them all. And they all wept freely, and fell on Paul's neck and kissed him tenderly, sorrowing most of all for the words which he spoke, that they should see his face no more. And they accompanied him to the ship.

And when we succeeded in parting from them, and had set sail, we ran before the wind direct to Cos; and the following day to Rhodes; and from there to Patara. And finding a ship ready to sail to Phœnicia, we went aboard and put to sea. Now when we had sighted Cyprus, leaving it on the left hand, we sailed to Syria and landed at Tyre; for there the ship was to discharge her cargo. And having found out the disciples, we stayed there seven days; these said to Paul through the Spirit, that he should not enter Jerusalem. And when we had completed those days, we went out to continue our journey, all the brethren with their wives and children accompanying us, till we were outside the city; and kneeling down on the beach we prayed. And when we had bidden each other farewell, we went on board, but they returned home. And when we had finished the voyage from Tyre, we arrived at Ptolemais [Acre] where we greeted the brethren and stayed for one day. And the next day we left, and came to Cæsarea.

And entering the house of Philip the evangelist, who was one of the seven, we stayed with him; he had four daughters, virgins, who prophesied. And as we remained there for some days, there came down from Judæa a prophet named Agabus. And when he had come to us, taking Paul's girdle, and binding his own hands and feet, he said: The Holy Spirit says that the Jews at Jerusalem

shall so bind the man who owns this girdle, and shall deliver him up into the hands of the Gentiles.

And when we heard these things, both we and they of that place, entreated him not to go up to Jerusalem. Then Paul answered: What do you mean by weeping and breaking my heart? For I am ready not only to be bound but also to die in Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we could only say: The will of the Lord be done. And after those days we made ready our baggage, and went up to Jerusalem. And some of the disciples from Cæsarea went with us, and conducted us to one Mnason of Cyprus, an early disciple, with whom we should lodge.

And when we reached Jerusalem, the brethren welcomed us joyfully. And the following day Paul went in with us to James, and all the elders were present. And when he had greeted them, he recounted one by one the things God had done among the Gentiles through his ministry. And when they heard it, they glorified God. And they said to him: Brother, thou seest how many thousands there are among the Jews who believe; and they are all zealous for the Law; and they have been informed about thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to live according to our customs. What is to be done then? (The people are bound to come together, for) they will certainly hear that thou hast come. Therefore do this that we say to thee: We have four men who are under a vow; take them and purify thyself with them, and defray their expenses, that they may shave their heads. And all shall know that those things, of which they were informed concerning thee,

are groundless, but that thou thyself dost live in an orderly way, keeping the Law. But as regards the Gentiles who believe, we sent word deciding that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication.

Then Paul took the men the next day and purifying himself with them went into the Temple, to give notice that the days of their purification would be observed till the offering should be presented for each one of them.

PAUL SEIZED, RESCUED, AND IMPRISONED

And when the seven days were nearly ended, the Jews from Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him, crying out: Men of Israel, help! this is the man who teaches all men everywhere against the people and the Law and this place; moreover he also brought Greeks into the Temple, and has polluted this holy place. For they had previously seen with him in the city Trophimus the Ephesian, and they supposed that Paul had brought him into the Temple. And all the city was moved and the people ran together; and they seized Paul and dragged him out of the Temple; and immediately the doors were shut. And as they were seeking to kill him, information went up to the tribune of the cohort that all Jerusalem was in an uproar. He at once took soldiers and centurions, and ran down to them; and when they saw the tribune and the soldiers, they stopped beating Paul.

Then the tribune came near and laid hold of him, and ordered him to be bound with two chains; and inquired who he was, and what he had done. And some among the crowd were shouting one thing, some another; and when

he could not know for certain because of the uproar, he ordered him to be brought into the barracks. And when he came to the stairs, he had to be carried by the soldiers on account of the violence of the crowd. For the whole throng kept following, crying out: Away with him. And as Paul was about to be led into the barracks, he said to the tribune: May I say something to thee? And he said: Canst thou speak Greek? Art not thou then the Egyptian, who before these days stirred up and led out into the wilderness the four thousand of the Sicarii [Assassins]? But Paul said: I am a Jew, of Tarsus in Cilicia, a citizen of no mean city; I pray thee, give me leave to speak to the people. And when he had given him leave, Paul standing on the stairs beckoned with the hand to the people.

And when the people became quiet, he spoke to them in the Hebrew [Aramaic] language, saying: Brethren and fathers, hear my defence which I now make to you. And when they heard him speaking to them in the Hebrew language they kept all the more quiet. And he said: I am a Jew, born in Tarsus of Cilicia, yet brought up in this city at the feet of Gamaliel, trained most strictly in the Law of our fathers, being zealous for God, even as you all are this day. And I persecuted even to the death this Way, binding and committing to prison both men and women. As also the high priest and all the elders of the Council can bear me witness; for from them also I received letters to the brethren, and was journeying to Damascus, to bring those who were there in bonds to Jerusalem, to be punished. And as I was on my journey, and came near to Damascus about noon, suddenly there shone from heaven a great light around me. And I fell to the ground, and heard a voice saying to me: Saul, Saul, why dost thou

persecute me? And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest. And they who were with me saw indeed the light, but they did not hear the voice of him who spoke to me. And I said: What shall I do, Lord? And the Lord said to me: Arise, and go into Damascus; and there thou shalt be told of all the things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand by those who were with me, I came into Damascus. And one Ananias, a devout man according to the Law, in good repute with all the Jews who dwelt there, came to me, and standing by me he said to me: Brother Saul, receive thy sight. And the same hour I received my sight and saw him. And he said: The God of our fathers chose thee, that thou shouldst know His will and see the Just One, and shouldst hear a message from his mouth. For thou shalt be his witness to all men of the things which thou hast seen and heard. And now why dost thou delay? Arise and be baptized, and wash away thy sins, calling on his name.

And when I had come again to Jerusalem, even while I was praying in the Temple, I fell into a trance, and beheld him saying to me: Make haste, and get away quickly out of Jerusalem for they will not receive thy witness to me. And I said: Lord, they know that I used to imprison and beat in every synagogue those who believed in thee; and when the blood of Stephen thy witness was being shed, I also was standing by, and approving, and keeping the garments of those who put him to death. And he said to me: Go, for I will send thee far away to the Gentiles.

And they listened to him up to this word; then they raised their voices, saying: Away with such a fellow from

the earth; for it is a shame that he should be alive. And as they cried out and tossed off their clothes, and threw dust into the air, the tribune ordered him to be brought into the barracks, giving word that he should be examined by scourging; that he might ascertain the cause why they shouted so against him. And as they were stretching him out for the thongs, Paul said to the centurion who stood by: Is it lawful for you to scourge a man who is a Roman and uncondemned? When the centurion heard this, he went and reported to the tribune, saying: What art thou going to do? For this man is a Roman. Then the tribune came and said to him: Tell me, art thou a Roman? He said: Yes. And the tribune answered: With a great sum of money I obtained this citizenship. And Paul said: But I am a Roman born. Then immediately they who were about to examine him left him, and the tribune also was afraid, when he found out that he was a Roman and because he had bound him.

But on the morrow, meaning to know for certain why he was accused by the Jews, he loosed him, and ordered the high priests and all the Council to meet; and conducting Paul down, he set him before them.

Then Paul, looking intently at the Council, said: Brethren, I have lived in all good conscience before God to this day. And the high priest Ananias commanded those who stood by him to strike him on the mouth. Then Paul said to him: God shall strike thee, thou white-washed wall! For dost thou sit to judge me according to the Law, yet dost order me to be struck contrary to the Law? And those standing by said: Dost thou revile God's high priest? And Paul said: I did not know, brethren,

that he was the high priest; for it is written: *Thou shalt not speak evil of the ruler of thy people.*

But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the Council: Brethren, I am a Pharisee, the son of Pharisees; it is about the hope and resurrection of the dead that I am called in question. And while he was saying this a strife arose between the Pharisees and the Sadducees; and the company was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees acknowledge both. And there arose a great outcry; and some of the scribes who were on the Pharisees' side arose and contended fiercely, saying: We find no evil in this man; but what if a spirit or an angel has spoken to him? And as the debate became more angry, the tribune, fearing lest Paul should be torn in pieces by them, ordered the soldiers to go down and take him by force from among them and bring him into the barracks.

And the following night the Lord stood by him, and said: Be of good cheer (Paul); for as thou hast testified to me in Jerusalem, so thou must bear witness also in Rome.

JEWS PLOT TO KILL PAUL; HE IS SENT TO CÆSAREA

And when day came certain of the Jews conspired, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty who made this conspiracy. And they came to the high priests and elders, and said: We have bound ourselves under a great curse, that we will eat nothing till we have killed Paul. Now therefore do you with the Council signify to the tribune that he bring him down to you (to-morrow), as though you would

examine his case more particularly; and we, before he can come near, are ready to kill him.

But Paul's nephew, having come in upon them, heard of their lying in wait, and went into the barracks and told Paul. Then Paul called one of the centurions to him, and said: Bring this young man to the tribune, for he has something to tell him. So he took him, and brought him to the tribune, and said: Paul the prisoner called me to him and requested me to bring this young man to thee, for he has something to say to thee. Then the tribune took him by the hand, and going aside, inquired privately: What is it that thou hast to tell me? And he said: The Jews have agreed to desire thee that thou wouldst bring down Paul to-morrow into the Council, as though thou wouldst learn something more particularly about him. But do not yield to them; for there lie in wait for him more than forty of them, who have bound themselves under a curse, that they will neither eat nor drink till they have killed him; and now they are ready, looking for the promise from thee. So the tribune let the young man go, ordering him: Tell no one that thou hast disclosed these things to me.

And sending for two of the centurions, he said: Make ready two hundred soldiers to go as far as Cæsarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night; and provide horses that Paul may have a mount, and bring him safe to Felix the governor.

And he wrote a letter in this form:

Claudius Lysias to the most excellent governor Felix, greetings.

This man was seized by the Jews, and would have been

done to death by them, but I came upon them with the troops and rescued him, having learnt that he was a Roman. And wishing to ascertain the cause why they accused him, I brought him down into their Council, and I found him to be accused about questions of their law, but to have nothing laid to his charge deserving death or imprisonment. And when it was told me that a plot would be laid against the man, I sent him immediately to thee, and gave orders to his accusers also to speak against him before thee. Farewell.

Then the soldiers, in accordance with their orders, took Paul and brought him by night to Antipatris. But on the next day they returned to the barracks, leaving the horsemen to go on with him; and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had read the letter, he asked from what province he was. And when he learnt that he was from Cilicia, he said: I will hear thy case when thy accusers also have come. And he ordered him to be kept in Herod's Prætorium.

PAUL'S DEFENCE BEFORE FELIX, THE ROMAN GOVERNOR

And after five days Ananias the high priest came down with some of the elders and an orator named Tertullus, and they informed the governor against Paul.

And when he was called, Tertullus began to accuse him, saying: Since we enjoy great quietness through thee, most excellent Felix, and many improvements for this nation are brought about through thy foresight, we acknowledge it always and everywhere with fullest thanks. But not to be more burdensome to thee, I pray thee of thy clemency to hear us in a few words. This

man we found to be a plague, a promoter of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes; he even attempted to profane the Temple; and we laid hold of him (and would have judged him according to our Law. But the tribune Lysias came upon us, and with great violence took him away out of our hands, ordering his accusers to come before thee); but by examining him thyself thou wilt be able to find out all these things of which we accuse him. The Jews also joined in the charges, alleging that these things were so.

And the governor having made a sign to him to speak, Paul answered: Knowing that thou hast been for many years a judge to this nation, I do cheerfully answer for myself; because thou canst make sure that it is not more than twelve days since I went up to worship in Jerusalem. And neither in the Temple did they find me disputing with any one nor stirring up a crowd, nor in the synagogues, nor in the city; neither can they prove to thee the things of which they now accuse me. But this I admit to thee, that according to the Way, which they call a sect, so I serve the God of my fathers, believing all things which are according to the Law and which are written in the Prophets; having hope towards God, which they themselves also accept, that there shall be a resurrection both of the just and the unjust. And in this I myself endeavour always to have a conscience clear of offence towards God and towards men.

Now after some years I came bringing alms and offerings to my nation; and with these they found me in the Temple, having purified myself; but there was neither crowd nor clamour. There were, however, certain

Jews from Asia—who ought to have been here before thee, and to accuse me if they had anything against me. Or else let these men who are here say if they found any wrong-doing in me, when I stood before the Council, unless it be in this one utterance that I cried out standing among them: As regards the resurrection of the dead I am being judged before you this day.

But Felix, having more accurate knowledge concerning the Way, deferred them, and said: When Lysias the tribune has come down, I will give judgement on your case. And he arranged with the centurion for Paul to be kept in charge but to have some leniency, and not to forbid any of his friends to minister to him.

And some days later Felix came with his wife Drusilla, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of justice, self-control, and judgement to come, Felix trembled, and answered: Enough for the present; go thy way; when I have a convenient time I will call for thee. He hoped at the same time that money would have been given him by Paul, for which reason he sent for him the more often and conversed with him. But when two years had passed Felix was succeeded by Porcius Festus; and wishing to gain favour with the Jews, Felix left Paul in prison.

PAUL BEFORE FESTUS; THE APPEAL TO CÆSAR

Festus then, having entered upon his province, after three days went up from Cæsarea to Jerusalem. And the high priests and the leading men of the Jews informed him against Paul and entreated him, asking favour against Paul, that he would send for him to Jerusalem; laying an

ambush to kill him on the way. Then Festus answered that Paul should be kept at Cæsarea, and that he himself would be setting out shortly. Let them therefore (said he), who are influential among you, go down with me, and if there is any wickedness in the man, let them accuse him.

And when he had spent not more than eight or ten days among them, he went down to Cæsarea; and on the next day he sat on the judgement-seat and ordered Paul to be brought. And on his arrival, the Jews who had come down from Jerusalem stood around him, bringing against him many and grievous charges which they were not able to prove; while he answered for himself: Neither against the Law of the Jews, nor against the Temple, nor yet against Cæsar, have I offended at all. But Festus, wishing to gain favour with the Jews, answered Paul and said: Wilt thou go up to Jerusalem, and there be judged of these things before me? But Paul said: I stand at Cæsar's judgement-seat, where I ought to be judged; to the Jews I have done no wrong, as thou also knowest full well. If then I be an offender and have committed anything deserving death, I do not refuse to die; but if none of the things of which these accuse me is true, no man can grant me, by way of favour, to them. I appeal to Cæsar. Then Festus conferred with the Council and answered: Hast thou appealed to Cæsar? To Cæsar thou shalt go.

PAUL BEFORE HEROD AGRIPPA THE SECOND

And after some days king Agrippa and Bernice arrived in Cæsarea and saluted Festus. And when they had been there many days, Festus laid Paul's cause before the king,

saying : There is a certain man who was left a prisoner by Felix ; and when I was in Jerusalem, the high priests and the elders of the Jews informed me about him, asking for sentence against him. I answered them : It is not the custom of Romans to yield up any man before the accused have his accusers face to face, and have opportunity to answer for himself concerning the charge laid against him. Therefore, when they had assembled here, I made no delay, but on the next day I sat on the judgement-seat and ordered the man to be brought forth. And when the accusers stood up, they brought no accusation against him of such evil things as I supposed ; but had certain questions against him of their own religion and of one Jesus, who was dead, whom Paul affirmed to be alive. And because I was in doubt how to inquire into these things, I asked whether he would go to Jerusalem and there be judged of these matters. But when Paul had appealed to be reserved for the decision of the Emperor, I ordered him to be kept till I might send him to Cæsar.

Then Agrippa said to Festus : I also was wishing to hear the man myself. To-morrow (said he) thou shalt hear him.

So on the morrow, when Agrippa and Bernice had come with great pomp and had entered the council-room, with the tribunes and the principal men of the city, by order of Festus Paul was brought in. And Festus said : King Agrippa, and all men who are here present with us, you see this man, about whom all the company of the Jews petitioned me, both in Jerusalem and here, crying aloud that he ought not to live any longer. But I found that he had committed nothing deserving death, and as he himself appealed to the Emperor, I decided to

send him; though I have nothing certain to write about him to my lord. For which cause I have brought him before you, and specially before thee, O king Agrippa, that, after an examination has been made, I may have somewhat to write. For it seems to me unreasonable to send a prisoner without also indicating the charges against him.

And Agrippa said to Paul: Thou art permitted to speak for thyself.

Then Paul stretched out his hand and answered for himself: I think myself happy, king Agrippa, because I am to make my defence this day before thee regarding all the things of which I am accused by the Jews, because thou art specially expert in all customs and questions which concern the Jews; therefore I beseech thee to hear me patiently. My manner of life from childhood, which was at the first among my own nation at Jerusalem, all the Jews know, for they had knowledge of me from the beginning, if they would bear witness, how according to the strictest sect of our religion I lived a Pharisee. And now I stand to be judged for the hope of the promise made by God to our fathers; to which promise our twelve tribes, zealously serving God day and night, hope to attain. And on account of this hope, O king, I am accused by the Jews.

Why is it deemed an incredible thing among you, that God should raise the dead? I indeed thought within myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I did also in Jerusalem; when I received authority from the high priests, I shut up many of the saints in prisons; and when they were put to death, I gave my vote against

them. And punishing them often in every synagogue, I constrained them to blaspheme; and being exceedingly mad against them, I pursued them even to foreign cities. And on this errand, as I journeyed to Damascus with the authority and commission of the high priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining about me and those who journeyed with me. And when we had all fallen to the earth, I heard a voice, saying to me in the Hebrew language: Saul, Saul, why dost thou persecute me? It is hard for thee to kick against the pricks. And I said: Who art thou, Lord? And the Lord said: I am Jesus whom thou dost persecute. But rise and stand on thy feet; for I have appeared to thee for this purpose, to appoint thee a minister and a witness both of the things in which thou hast seen me and of the things in which I will appear to thee; setting thee free from the people and from the Gentiles, to whom I (now) send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among those who are sanctified by faith in me.

Wherefore, O king Agrippa, I was not disobedient to the heavenly vision, but I announced first to those in Damascus, and in Jerusalem, and through all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of their repentance.

Because of these things the Jews seized me in the Temple and were trying to kill me. Having then obtained the help which is from God, I stand to this day, witnessing both to small and great, saying nothing but that which the Prophets and Moses said should come, that the Christ

was destined to suffer, and that he first by his resurrection from the dead, should proclaim light to the people and to the Gentiles.

And as he thus made his defence, Festus said with a loud voice: Paul, thou art beside thyself; thy great learning turns thee mad. But Paul said: I am not mad, most noble Festus, but speak plainly the words of truth and sound sense. For the king, before whom also I speak freely, knows of these things; for I am persuaded that none of these things is hidden from him; for this has not been done in a corner.

King Agrippa, dost thou believe the prophets? I know that thou dost believe. Then Agrippa said to Paul: With but few words thou wouldst persuade me to become a Christian. And Paul answered: I would to God that, whether with few words or with many, not only thou, but also all who hear me this day, were such as I am, except for these bonds.

And the king rose up, and the governor, and Bernice, and they who sat with them, and when they had withdrawn, they talked between themselves, saying: This man does nothing deserving death or imprisonment. Then Agrippa said to Festus: This man might have been set free, if he had not appealed to Cæsar.

THE VOYAGE TO ITALY; SHIPWRECK AT MALTA

And when it was decided that we should sail for Italy, they handed over Paul and certain other prisoners to a centurion named Julius, of the Augustan cohort. And embarking on a ship of Adramyttium [Endramit], which was bound for the ports on the coast of Asia, we put to sea; Aristarchus, a Macedonian of Thessalonica, being

with us. And the next day we touched at Sidon. And Julius treated Paul courteously and gave him leave to go to his friends and enjoy their kindness. And from there we put to sea and sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy, and he put us on board. And sailing slowly for many days, and coming with difficulty over against Cnidus, the wind not allowing us to get there, we sailed under the lee of Crete, over against Salmone; and, with much work coasting along it, we came to a place called The Fair Havens, close to which was the city of Lasea.

Now when much time had been spent, and the voyage had become dangerous (because the Fast had already gone by), Paul advised them, saying: Sirs, I perceive that on this voyage there is going to be loss and great damage, not only to the cargo and the ship, but also to our lives. But the centurion relied more on the pilot and the owner of the ship than on the words spoken by Paul. And because the harbour was not convenient to winter in, the majority advised to put to sea from there, if by any means they could reach Phenix, which is a harbour of Crete, facing north-east and south-east, and winter there. And with a gentle southerly wind, thinking that they had gained their purpose, they weighed anchor and coasted along close by Crete. But from there not long afterwards a stormy wind, called Euroclydon [or Euraquilo] beat down. And when the ship was carried clean away, unable to face the wind, we gave in and were borne along. And running under the lee of a certain island called Claudia

[or Cauda, now Gozzo], we had much work to get hold of the ship's boat; and when they had hoisted it up, they used ropes underneath the ship to bind it; and fearing lest they should be driven upon the Syrtis [sandbanks] they took in all sail and were carried along before the wind. And as we were driven by the violence of the storm, the next day they began to lighten the ship; and on the third day they threw the ship's gear overboard with their own hands. And when neither sun nor stars appeared for many days, and no small tempest beat down on us, all hope that we should be saved was then taken away.

And when they had been a long time without food, Paul stood up in the midst of them, and said: Sirs, you should have obeyed me and not have set sail from Crete, and have incurred this loss and damage. And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am and whom I serve, saying: Fear not, Paul; thou must stand before the Emperor; and, lo, God has granted thee all those who sail with thee. Therefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me. But we must be stranded on a certain island.

When the fourteenth night came, as we were tossed about in [the sea of] Adria, about midnight the sailors surmised that they were drawing near to land; and they took soundings and found twenty fathoms; and when they had gone a little further, they sounded again and found fifteen fathoms. Then fearing lest we should be thrown ashore on rocks, they dropped four anchors from the stern, and prayed for the day to come.

And as the sailors were seeking to escape from the ship and had lowered the ship's boat into the sea, pretending that they were going to lay out anchors from the bows, Paul said to the centurion and to the soldiers: Unless these remain in the ship, you cannot be saved. Then the soldiers cut away the ropes of the small boat and let her fall off. And while the day was coming on, Paul exhorted them all to take some food, saying: This day is the fourteenth day that you wait and continue fasting, having taken nothing. Therefore I entreat you to take some food, for this is necessary for your health; for not a hair of the head of any of you shall perish. And when he had said these words, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then they all felt encouraged and they themselves began to eat. And we were in all in the ship (two hundred) and seventy-six souls. And when they had eaten enough, they lightened the ship by throwing the wheat overboard.

And when the day came they could not recognise the land; but they observed a certain creek with a beach, upon which they were minded, if possible, to run the ship. And having cast off the anchors, they let them fall into the sea, at the same time loosing the bands of the rudders; and hoisting the foresail to the wind, they steered for the beach. But being driven into a place where two seas met, they ran the ship aground; and the bow stuck fast and remained immovable, but the stern began to break up through the violence of the waves. And the soldiers' counsel was to kill the prisoners lest any of them should swim away and escape. But the centurion, wishing to save Paul, kept them from their purpose. He ordered

that those who could swim should jump overboard first and get to land; and the rest, some on boards and some on broken pieces of the ship. And so it was that they all got safe to land.

And when we had escaped we learnt that the island was called Melita. And the inhabitants showed us no ordinary kindness; for they kindled a fire and received us all, because of the present rain and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out from the heat and fastened on his hand. And when the people of the country saw the snake hanging from his hand, they said among themselves: No doubt this man is a murderer, and though he has escaped the sea, yet Justice does not allow him to live. He, however, having shaken off the beast into the fire, felt no harm. But they were expecting him to swell or fall down dead suddenly; and after waiting a great while and seeing no harm come to him, they changed their minds and said that he was a god.

Now in the same locality were lands belonging to the chief man of the island, whose name was Publius; he welcomed us and entertained us hospitably for three days. And the father of Publius was in bed suffering from fever and dysentery; and Paul visited him, praying and laying his hands on him, and healed him. When this was done the others in the island who were sick also came and were healed. They also honoured us with many honours; and when we sailed away, they put on board such things as we needed.

ARRIVAL IN ROME; TWO YEARS IN FREE CUSTODY

Now after three months we put to sea in a ship of Alexandria (which had wintered in the island), with the sign of Castor and Pollux [The Twins]. And landing at Syracuse, we stayed there for three days. And from there we cast loose, and arrived at Rhegium; and after one day the south wind sprang up, and we came the second day to Puteoli [Pozzuoli]; there we found brethren, and were urged to stay with them seven days; and so we went towards Rome. And from there, when the brethren heard of us, they came to meet us as far as the Market of Appius and The Three Taverns; and when Paul saw them he thanked God and took courage.

And when we entered Rome (the centurion handed over the prisoners to the captain of the prætorian guard; but) Paul was permitted to dwell by himself with the soldier who had charge of him.

Now after three days Paul called the chief of the Jews together; and when they had assembled he said: Brethren, though I had done nothing against the people or the customs of our fathers, yet I was handed over as a prisoner from Jerusalem into the hands of the Romans. And they, when they had examined me, would have let me go, because there was nothing in me to deserve death. But when the Jews spoke against it, I was constrained to appeal to Cæsar—not that I had any charge to bring against my people. For this cause therefore I called for you, to see you and to speak with you; for on account of the hope of Israel I am bound with this chain.

And they said to him: We neither received letters out of Judæa concerning thee, nor did any of the brethren

who came here report or speak any evil of thee. But we think it right to hear from thee what thy mind is; for as regards this sect, it is known to us that it is spoken against everywhere.

And when they had appointed him a day, many came to him in his lodgings, and to them from morning till evening he set forth the matter, bearing witness to the kingdom of God and persuading them concerning Jesus, both out of the Law of Moses and out of the Prophets.

And some believed the things which were spoken, and some did not believe. So, not agreeing among themselves, they went away, after Paul had given one message: Well did the Holy Spirit say to your fathers through Isaiah the prophet:

*Go to this people, and say,
Hearing you shall hear, and shall not understand;
And seeing you shall see, and shall not perceive.
For the heart of this people has waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest they should see with their eyes,
And hear with their ears,
And understand with their hearts,
And should turn again,
And I should heal them.*

Be it known to you therefore that this salvation of God is sent to the Gentiles and they shall hear.

And Paul dwelt two whole years in his own lodgings, and received all who visited him, proclaiming the kingdom of God and teaching openly, without any hindrance, the things concerning the Lord Jesus Christ.

THE LETTERS OF
PAUL THE APOSTLE

INTRODUCTION

Romans, dedicated to the great theme of the Righteousness of God or Justification by Faith, is the most famous of Paul's Letters. Internal evidence connects it with the closing period of his third missionary journey, when the Apostle, whose travels had brought him as far as Illyricum, was turning his eyes to the West; hoping, after a visit to Jerusalem, to see Rome, while on the way to Spain. This indicates a date in the spring of A.D. 56; and if Chapter XVI is an integral part of Romans, and not, as some think, an originally separate Letter to Ephesus, then the place of writing was Greece, probably Corinth.

The Church at Rome was founded some time before A.D. 49 by persons unknown. The Jews sometimes objected that a righteous God would not admit Gentiles to salvation on terms which excluded the law of Moses. The Apostle introduces himself and defends his Gospel as follows:

(a) No human claim to possess righteousness on legal grounds can substantiate itself before God, for the moral facts of life refute it (i. 18–iii. 20).

(b) The righteousness of God, by making forgiveness possible through the expiation of sins by Jesus Christ, alone provides an adequate basis on which man becomes right with God (iii. 21–30). The Law acknowledges this (iii. 31; iv. 25), and Christian experience proves it (v. 1–21).

(c) The righteousness which God bestows becomes actual in the Christian by uniting him to Christ (vi. 1–23), and inaugurates a life not of defeat (vii. 1–25) but of victory through the Spirit (viii. 1–39).

(d) The rejection of Israel does not disprove God's righteousness (ix. 1–x. 21), but will in the end be found to confirm it by revealing the ultimate mercy of God (xi. 1–35).

The Letter concludes with practical exhortations to the Christian life.

TO THE ROMANS

Paul, a bondservant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which He promised before through His prophets in the holy scriptures, as to His Son Jesus Christ our Lord, who was born of the family of David according to the flesh, and was marked out as the Son of God with power, according to the Spirit of holiness, by his resurrection from the dead; through whom we received grace and apostleship to bring people of all nations into obedience to the faith, for his name's sake; among whom also are you, who are called by Jesus Christ.

To all in Rome, who are beloved by God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

THANKSGIVING ; HOPES FOR A VISIT TO ROME

First, I thank my God through Jesus Christ for you all, because your faith is made known throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of His Son, how without ceasing I make mention of you always in my prayers, asking if by any means now at length I may be so prospered by the will of God as to come to you. For I long to see you, that I may impart to you some spiritual gift so that you may be strengthened; that is, that I may be comforted along with you, each of us by the other's faith, both yours and mine.

Now I would not have you ignorant, brethren, that often I purposed to come to you (but was hindered till now) that I might have some fruit among you also, even

as among the rest of the Gentiles. I am debtor both to the Greeks and to the non-Greeks, both to the wise and to the unwise. So, for my part, I am ready to preach the gospel also to you who are in Rome. For I am not ashamed of the gospel, because it is the power of God unto salvation to every one who believes; to the Jew first, and also to the Greek. For by it the righteousness of God is revealed from faith to faith, as it is written: *The just shall live by faith.*

THE GENTILES SHOW THEIR NEED OF THE GOSPEL

For God's anger is revealed from heaven against all ungodliness and injustice of men, who hinder the truth by injustice; because that which may be known of God is evident in them, for God made it known to them. For His invisible things, both His eternal power and Godhead, are understood, being perceived through the things made from the creation of the world; so that they are without excuse; because whereas they knew God, they did not glorify Him as God, neither rendered thanks, but became vain in their thoughts, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and exchanged the glory of the immortal God for the likeness of an image of mortal man, and of birds and four-footed beasts and reptiles. Because of this God gave them up to uncleanness in the longings of their own hearts, to dishonour their own bodies among themselves; who exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

For this cause God gave them up to disgraceful passions;

for even their women exchanged the natural use for that which is against nature; just as the men also, leaving the natural use of the woman, burned in their lust one towards another; men with men perpetrating that which is shameful, and receiving in themselves the recompense due to their transgression. And even as they did not approve of acknowledging God, He left them to their thoughts of which He disapproved, to do those things which are not seemly; being full of all wrong-doing, wickedness, covetousness, malice; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, haters of God, insolent, haughty, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful; such men, knowing the judgement of God, that they who commit such things deserve death, not only do the same, but also applaud those who practise them.

THE JEWS SHOW THEIR NEED OF THE GOSPEL

Therefore thou art without excuse, O man, no matter who thou art who dost judge; for wherein thou dost judge another, thou dost condemn thyself; for thou who judgest dost practise the same things. But we know that the judgement of God is according to truth against those who practise such things. And dost thou reckon this, O man, who judgest those who practise such things, and doest the same, that thou shalt escape the judgement of God? Or dost thou despise the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leads thee to repentance? But according to the hardness of thy unrepentant heart thou dost store up for thyself anger in the day of indignation, when the just

judgement of God shall be revealed; and He will render to every man according to his deeds; to those who by patient continuance in well-doing seek for glory and honour and immortality—eternal life; but to those who are full of intrigue, and do not obey the truth, but follow wickedness—indignation and anger, distress and anguish, upon the soul of every one who does evil, of the Jew first, and of the Greek. Praise and honour and peace shall come to every one who does good, to the Jew first, and to the Greek; for there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned under law shall be judged by law (for it is not the hearers of law who are just before God, but the doers of law shall be justified. For when the Gentiles, who have no law, do by nature the things contained in the Law, these, having no law, are a law to themselves; for they show the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts between themselves accusing or even excusing them) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Now if thou art called a Jew, and dost rely on the Law and make thy boast in God and know His will, and dost approve the things that are excellent, being instructed out of the Law, and art persuaded that thou thyself art a guide to the blind, a light to those in darkness, an instructor of the foolish, a teacher of infants, having in the Law the form of knowledge and of the truth; but thou who teachest another, dost thou not teach thyself? Thou who preachest, a man should not steal, dost thou steal? Thou who sayest, a man should not commit

adultery, dost thou commit adultery? Thou who hast a horror of idols, dost thou rob temples? Thou who makest thy boast in the Law, through breaking the Law dost thou dishonour God? For as it is written, *because of you the name of God is blasphemed among the Gentiles*. For circumcision does indeed avail if thou keep the Law: but if thou break the Law, thy circumcision has become uncircumcision. If then the uncircumcised keeps the ordinances of the Law, shall not his uncircumcision be reckoned as circumcision? And shall not the uncircumcision which is by nature, if it fulfils the Law, judge thee, who dost transgress the Law, though thou art under the letter and art circumcised? For he is not a Jew who is one outwardly, neither is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is of the heart, in the spirit, not in the letter; and his praise is not from men, but from God.

What advantage then has the Jew? Or what profit is there in circumcision? Much every way; first of all, because to them the oracles of God were committed. For what if some did not believe? Shall their unbelief make void the faithfulness of God? God forbid; but let God be acknowledged true, and every man a liar; as it is written:

*That thou mightst be justified in thy words,
And mightst prevail when thou art judged.*

But if our wickedness commends the righteousness of God, what shall we say? Is God unrighteous who visits with anger? (I speak as a man). God forbid; for then how shall God judge the world? But if through my lie the truth of God excelled to His glory, why am I also still judged as a sinner? And why not say—as slander reports of us, and as some allege that we do say—Let us do evil

that good may come? The condemnation of such men is just.

What then? Are we better than they? Not at all; for we have already accused both Jews and Greeks that they are all under sin, as it is written :

*There is none righteous, no, not one,
There is none who understands,
There is none who seeks after God;
They have all turned aside, they are together unprofitable;
There is none who does good, not so much as one.
Their throat is an open sepulchre,
With their tongues they have used deceit,
The poison of asps is under their lips,
Their mouths are full of cursing and bitterness,
Their feet are swift to shed blood;
Destruction and misery are in their ways,
And the way of peace have they not known;
There is no fear of God before their eyes.*

Now we know that whatever the Law says, it says to those who are under the Law; that every mouth may be stopped, and all the world may come under the judgment of God; because by works of law no flesh shall be justified in His sight; for through law comes the knowledge of sin.

FAITH IN CHRIST IS GOD'S APPOINTED WAY OF SALVATION

But now apart from law the righteousness of God has been made known, having witness borne to it by the Law and the Prophets, even the righteousness of God which is through faith in Jesus Christ for all those who believe; for there is no difference. For all have sinned [missed the mark] and fall short of the praise of God, but

are justified freely by His grace through the redemption that is in Christ Jesus. Him God set forth as a mercy-seat through faith in his blood, to show His righteousness in the passing over of bygone sins through the forbearance of God; to show at this present time His righteousness, that He might be just, and the justifier of him who believes in Jesus.

Where then is thy boasting? It is excluded. By what law? By the law of works? No, but by the law of faith. We reckon then that a man is justified by faith apart from works of law. Or is God the God of the Jews only? Is He not the God of the Gentiles also? Yes, of the Gentiles also, since it is one God who shall justify the circumcised by faith and the uncircumcised through faith. Do we then make void the Law through faith? God forbid; indeed we establish the Law.

What then shall we say that Abraham our forefather, according to the flesh, has found? For if Abraham was justified by works, he has ground for boasting, but not towards God. For what says the scripture? *Abraham believed God, and it was reckoned to him as righteousness.* Now to him who works, the reward is reckoned not as of grace, but as of debt. But to him who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness. Even as David also describes the blessedness of the man to whom God reckons righteousness apart from works:

*Blessed are they whose misdeeds are forgiven,
And whose sins are covered.*

Blessed is the man to whom the Lord will not reckon sin.

Was this blessedness then on the circumcised only or on the uncircumcised also? For we say that faith was

reckoned to Abraham as righteousness. How then was it reckoned? When he was circumcised or when he was uncircumcised? Not when he was circumcised, but when he was uncircumcised. And he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was uncircumcised; that he might be the father of all those who believe, though they are not circumcised, that righteousness might be reckoned to them; and that he might be the father of the circumcised, because they are not only circumcised, but they also walk in the steps of that faith which our father Abraham had before he was circumcised. For the promise that he should be the heir of the world was not given to Abraham nor to his children through the Law, but through the righteousness which comes from faith. For if they who are of the Law are heirs, faith is made void and the promise is done away; for the Law leads to anger, but where no law is, there is no transgression. Therefore [the inheritance is] by faith, that it may be according to grace, so that the promise may be sure to all the race; not to those only who are of the Law, but to those also who are of the faith of Abraham, who is the father of us all (as it is written: *I have made thee a father of many nations*), in the sight of Him whom he believed, even God, who gives life to the dead, and calls the things that are not as though they were. Abraham against hope believed in hope, that he might become the father of many nations, according to that which had been spoken: *So shall thy seed be*. And without becoming feeble in faith he considered his own body which was worn out (he being about a hundred years old) and that Sarah was past child-bearing, yet he did not through unbelief hesitate at the promise of God,

but was made strong in faith, giving glory to God, and being fully convinced that what He had promised He was able also to perform. And therefore it was reckoned to him as righteousness.

Now it was not written for his sake only, that it was reckoned to him, but also for us to whom it shall be reckoned, if we believe in Him who raised from the dead Jesus our Lord, who was delivered up for our misdeeds, and was raised again to justify us.

Therefore, being justified by faith, we are at peace with God through our Lord Jesus Christ; through whom also we have had our entrance (by faith) into this grace in which we stand, and we rejoice in hope of the praise that shall be given by God. And not only so, but we also rejoice in our tribulations; knowing that tribulation brings patience, and patience brings experience, and experience brings hope; and hope does not put us to shame, because the love of God has been poured out into our hearts by the Holy Spirit who was given to us. For while we were yet weak, at the appointed time Christ died for us who were ungodly. For rarely will any one die for a just man, but perhaps for a benefactor some would even dare to die. But God commends the love that He Himself has for us, in that, while we were yet sinners, Christ died for us. Much more therefore, now that we are justified by his blood, we shall be saved through him from [God's] indignation. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, since we are reconciled, we shall be saved by his life. And not only so, but we also rejoice in God through our Lord Jesus Christ, by whom we have now received the reconciliation.

Therefore, as through one man sin entered into the world, and death through sin, even so death came to all men, since all have sinned; for prior to the Law sin was in the world, but sin is not reckoned as long as there is no law. Yet death held sway from Adam to Moses, even over those who had not committed the same transgression as Adam, who is a type of him who was to come. But the free gift is not as the transgression was. For if through the transgression of the one, the many died, much more plenteous towards many was the grace of God, and the gift by the grace of the one man, Jesus Christ. Nor is the gift like that which entered in through one transgression; for the judgement arose from one transgression to condemnation, but the free gift came to justify from many transgressions. For if by the transgression of the one, death held sway through the one; much more shall they who receive the abundance of grace and of the gift of righteousness hold sway in life through the one, Jesus Christ. As then through one transgression condemnation came on all men, even so through one act of righteousness came the justification which brings life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.

And the Law came in afterwards that the transgression might abound. But where sin was excessive, grace was beyond measure; that as sin held sway unto death, even so might grace hold sway through righteousness unto eternal life through Jesus Christ our Lord.

FAITH IN CHRIST SHOWS ITSELF IN HOLINESS OF LIFE

What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we who die, as far as sin is concerned, live any longer in it? Or do you not know that all we who were baptized in the name of Jesus Christ were baptized to die with him? Therefore we were buried with him by baptism to die; that just as Christ was raised from the dead through the glory of the Father, so we also should walk in newness of life. For if we have become united with him in the likeness of his death, even so we shall also be united with him in the likeness of his resurrection; knowing this, that our old nature was crucified with him, that the body of sin might cease to be, that we should no longer be slaves to sin. For he who has died is declared free from sin. Now if we die with Christ, we believe that we shall also live with him; knowing that Christ once raised from the dead does not die any more; death has no more dominion over him. For in that he died, he died once for all, as far as sin is concerned; but in that he lives, he lives to God. Even so reckon yourselves also to be dead indeed, as far as sin is concerned, but alive to God in Christ Jesus. Let not sin hold sway therefore in your mortal bodies, that you should obey its longings. Neither present your members to sin as instruments for wrong-doing; but present yourselves to God as those who are alive from the dead, and your members as instruments for doing right before God. For sin shall not have dominion over you; for you are not under law but under grace.

What then? Shall we sin, because we are not under law, but under grace? God forbid. Do you not know

that to whom you present yourselves as bondservants to obey, his bondservants you are whom you obey, whether it be of sin unto death or of obedience unto righteousness? But God be thanked, that though you were once the bondservants of sin, yet you have obeyed from the heart that form of teaching to which you gave yourselves; and, being set free from sin, you became enslaved to righteousness. I speak after the manner of men because of the infirmity of your flesh; for as you presented your members as slaves to uncleanness and to wickedness for wicked works, even so now present your members as slaves to righteousness that you may be sanctified. For when you were bondservants of sin, you were free as to righteousness. What advantage had you then in those things of which you are now ashamed? For the outcome of those things is death. But now having been set free from sin, and having become bondservants to God, you have your benefit in being sanctified, and the end eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Or do you not know, brethren (for I speak to those who know law), that law has dominion over a man as long as he is alive? For the woman who has a husband is bound by the law to her husband so long as he is alive; but if the husband is dead, she is set free from the law of her husband. So then if, while her husband is alive, she is married to another man, she shall be called an adulteress; but if her husband is dead, she is free from that law; so that she is no adulteress, if she is married to another man. Even so, my brethren, you also became dead to the Law through the body of Christ, that you should be joined to another, even to him who was raised from the dead, that

we should yield fruit unto God. For when we were in the flesh, the sinful passions, which were stirred up by the Law, were busy in our members to yield fruit unto death. But now we are set free from the Law, having died to that by which we were mastered; so that we should serve in newness of the spirit and not in oldness of the letter. What shall we say then? Is the Law sin? God forbid. Yet I had not known what sin is except through the Law; for I had not known what evil desire is, except the Law had said: *Thou shalt not covet*. But sin, finding occasion through the commandment, produced in me all manner of evil desire. For apart from the Law sin was dead. Once I used to live apart from law; but with the coming of the commandment, sin sprang into life, and I died. And the commandment, which should have been life, was found to mean death for me. For sin, finding occasion through the commandment, deceived me completely, and through it condemned me to death; so that the Law is holy, and the commandment holy, just and good.

Did then that which is good become death to me? God forbid. But sin worked death in me through that which is good, that it might be seen to be sin; so that through the commandment sin might become exceedingly sinful. For we know that the Law is spiritual, but I am carnal, a slave whose master is sin. For I do not understand my actions; for I do [practise] that which I would not do; but I do that which I hate. If then I do that which I would not, I agree with the Law that it is good. So now it is no longer I who do it, but sin that dwells in me. For I know that in me, that is, in my flesh, no good thing dwells; for to will is present with me, but

to perform that which is good is not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that which I would not, it is no longer I who do it, but sin that dwells in me. I find then the law that, when I would do good, evil is present with me. For I delight in the Law of God according to the inner self, but I see another law in my members, rebelling against the law of my mind, and making me a prisoner to the law of sin which is in my members.

O wretched man that I am! Who shall deliver me from this body of death? Thanks be to God through Jesus Christ our Lord. So then in my mind I myself serve the law of God, but in my flesh the law of sin.

HOLINESS MEANS LIFE CONTROLLED BY CHRIST'S SPIRIT

There is therefore now no condemnation to those who are in Christ Jesus (who live not according to the flesh but according to the Spirit). For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. For what the Law could not do, because it was weak through the flesh, that God did when He sent His own Son in the likeness of sinful flesh, and [as an offering] for sin condemned sin in the flesh; that the requirement of the Law might be satisfied in us, who walk not according to the flesh but according to the spirit. For they who are carnal are carnally minded, but they who are spiritual are spiritually minded. For to be carnally minded is death, but to be spiritually minded is life and peace; because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither indeed can it be. So then they who are in the flesh cannot

please God. But you are not in the flesh, but in the spirit, provided that the Spirit of God dwells in you. Now if any one has not the Spirit of Christ, he does not belong to him. And if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness. And if the Spirit of Him who raised up Jesus from the dead dwells in you, He who raised up Christ Jesus from the dead shall also give life to your mortal bodies because of His Spirit who dwells in you.

So then, brethren, we are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if, by the help of the Spirit you put an end to the deeds of the body, you shall live. For as many as are led by the Spirit of God, they are the sons of God. For you did not receive the spirit of slavery to fear any more; but you received the spirit of adoption as sons, and in this spirit we call aloud, Abba, Father. The Spirit himself bears witness with our spirit that we are children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if only we suffer with him, that we may also be glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the eager desire of the creation waits expecting the sons of God to be revealed. For the creation was made subject to vanity, not of its own will, but because of Him who made it subject in hope; because the creation itself also shall be delivered from the slavery of corruption into the glorious liberty of the children of God. For we know that every creature groans and travails in pain with us till now. And not only they, but we also, who have the first-fruits of the Spirit, even

we groan within ourselves, waiting for our adoption as sons, the deliverance of our bodies. For by this hope we are saved; but hope that is seen is not hope; for who hopes for that which he sees? But if we hope for that which we do not see, then we wait for it with patience.

Thus the Spirit also helps our weakness; for we do not know what we should pray for as we ought; but the Spirit himself intercedes mightily for us with groanings which cannot be expressed in words. And He who searches the hearts knows what the mind of the Spirit is, that he intercedes for the saints according to the will of God. And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For those whom He knew beforehand, He also appointed beforehand, that they should be made like to the image of His Son, that he might be the firstborn among many brethren. And those whom He appointed beforehand He also called; and those whom He called, He also justified; and those whom He justified, He also glorified.

What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son but delivered him up for us all, shall He not indeed with him also give us all things? Who shall lay anything to the charge of God's elect? Shall God who justifies? Who is he who shall condemn? Shall Christ Jesus who died, or rather, who was raised from the dead, who is at the right hand of God, who also intercedes for us? Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? As it is written:

*For thy sake we are killed all the day long ;
We are reckoned as sheep for the slaughter.*

Yet, in all these things we are more than conquerors through him who loved us. For I am persuaded that neither death, nor life, nor angels, nor governments, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creation, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

THE SOVEREIGNTY OF GOD OVER JEWS AND GENTILES

I speak the truth in Christ, I do not speak falsely, my conscience bearing me witness in the Holy Spirit, that I have great grief and continual distress in my heart. For I could wish that I myself were accursed [and cut off] from Christ for my brethren's sake, my kinsmen according to the flesh, who are Israelites, to whom belong the adoption and the glory and the covenants and the giving of the Law and the service of God, and the promises; whose are the fathers, and of whom as regards the flesh is the Christ, who is over all, God [be] blessed for ever. Amen.

I do not say these things as though the word of God had taken no effect. For they are not all Israelites who are of Israel; neither are they all children because they are the children of Abraham, but: *In Isaac shall thy seed be called.* That is to say, it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as the seed. For this is the word of promise: *According to this time I will come, and Sarah shall have a son.* Nor was it so with her only; but also when Rebecca was with child by one, even by our father Isaac—before the children were born, when they had done nothing

either good or evil, that the purpose of God which is by choice might hold good, not because of works but through him who calls—it was said to her, *The elder shall serve the younger*. As it is written: *I loved Jacob, but I hated Esau*. What shall we say then? Is there injustice with God? God forbid. For He said to Moses: *I will have mercy on whom I have mercy, and I will have pity on whom I have pity*. So then it does not lie in man's wish or in man's effort, but in the mercy of God. For the scripture said to Pharaoh: *For this very purpose I raised thee up, that in thee I might show My power, and that My name might be declared throughout all the earth*. So then He has mercy on whom He will, and whom He will He hardens.

Thou wilt say then to me: Why does He still find fault? For who can withstand His will? But who art thou, O man, who dost reply against God? Shall the piece of work say to the workman: Why didst thou make me thus? Or has not the potter power over the clay, from the same lump to make one vessel to honour and another to dishonour? What if God, while wishing to show His anger and to make His power known, in great patience bore with the vessels ready for destruction through His anger, in order that He might make known the riches of His glory on the vessels which, through His mercy, He prepared beforehand for glory, even on us whom He called, not from the Jews only, but also from the Gentiles? As He said also in Hosea:

*I will call them My people who were not My people,
And her beloved who was not beloved.
And in the place where it was said to them,
You are not My people,
There they shall be called the sons of the living God.*

Isaiah also cried out concerning Israel: *Though the number of the children of Israel be as the sand of the sea, the remnant shall be saved; for the Lord will accomplish His word on the earth, finishing it—and finishing it quickly.* And as Isaiah said before:

Unless the Lord of Hosts had left us a seed,

We had become as Sodom, and been made like Gomorrah.

What shall we say then? We say that the Gentiles, who did not follow righteousness, have laid hold of righteousness, even the righteousness which comes from faith; but Israel, who followed the law of righteousness, did not attain to that law. Why? Because seeking it not by faith but as it were by works, they stumbled at the stumbling-stone, as it is written:

Behold, I lay in Zion a stumbling-stone and rock of offence;

And he who believes in him shall not be put to shame.

Brethren, my heart's desire and my prayer to God for them is, that they may be saved. For I bear witness to them that they have a zeal for God, but not an enlightened one. For they, being ignorant of God's righteousness, and seeking to establish their own, were not obedient to the righteousness of God. For Christ is the end of the law to justify every one who believes. For Moses describes the righteousness which comes from the Law, *That the man who performs the things of the Law shall live by them.* But the righteousness which comes from faith speaks in this way: Say not in thy heart: *Who shall ascend into heaven?* That is, to bring Christ down; or: *Who shall descend into the abyss?* That is, to bring up Christ from the dead. But what does it say? *The word is near thee, in thy mouth, and in thy heart:* that is, the word of faith which we proclaim, that if thou shalt confess the word with thy mouth that

Jesus is the Lord and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. For with the heart man believes so that he is justified; and with the mouth confession is made so that he is saved. For the scripture says: *Whoever believes in him shall not be put to shame.* For there is no difference between the Jew and the Greek; for the same Lord is Lord over all, rich towards all who call on him. For *whoever shall call on the name of the Lord shall be saved.*

How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: *How beautiful are the feet of those who bring glad tidings of good things!* But they did not all hearken to the glad tidings. For Isaiah says: *Lord, who has believed our report?* So then belief comes from hearing, and hearing by the word of God. But I ask: Did they not hear? Certainly,

*Their sound went out into all the earth,
And their words to the ends of the world.*

But I ask: Did not Israel know? First Moses says:

*I will provoke you to envy by those who are no people,
By a foolish nation I will anger you.*

And Isaiah becomes very bold, and says:

*I was found by those who did not seek me;
I became manifest to those who did not ask after me.*

But as to Israel he says:

*All day long I have stretched out my hands
To a disobedient and perverse people.*

I say then: Did God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the

tribe of Benjamin. God has not cast away His people whom He knew beforehand. Or do you not know what the scripture says by the mouth of Elijah? How he pleads with God against Israel:

*Lord, they have killed Thy prophets,
They have thrown down Thine altars;
And I only am left, and they seek my life.*

But what does the answer of God say to him?

*I have left for Myself seven thousand men,
Who have not bowed the knee to Baal.*

So at this present time also there remain those who have been chosen by the grace of God. And if it is by grace, then is it no longer from works; otherwise grace ceases to be grace.

What then? Israel did not obtain that for which he was seeking, but God's chosen obtained it, and the rest were hardened, according as it is written: *God gave them a spirit of heaviness, eyes that they should not see, and ears that they should not hear, even to this very day.* And David says:

*Let their table be made a snare, and a trap,
And a stumbling-block, and a recompense to them:
Let their eyes be darkened, that they may not see,
And bow down their backs continually.*

THE NATURAL AND THE GRAFTED BRANCHES

I say then: Did they stumble in order that they should fall? God forbid; but through their fall salvation has come to the Gentiles, to provoke them [Israel] to jealousy. Now if their fall is the enriching of the world, and their decrease is the enriching of the Gentiles; how much more should it be if they all believed? For I speak to you Gentiles, so far as I am the apostle of the Gentiles,

I magnify my office, if by any means I may provoke my brethren according to the flesh to envy, and may save some of them. For if the rejecting of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first piece [of dough] is holy, the whole lump is holy; and if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive-tree, wast grafted in among them, and shared with them of the root and of the fatness of the olive-tree; do not boast against the branches. But if thou dost boast, it is not thou who dost sustain the root, but the root sustains thee.

Thou wilt say then: The branches were broken off, that I might be grafted in.

Thou sayest well; because of unbelief they were broken off, and thou dost stand by faith. Be not arrogant, but fear; for if God did not spare the natural branches, neither shall He spare thee.

See then the kindness and the severity of God; on those who fell, severity, but towards thee, kindness, it thou dost continue in His goodness; otherwise thou also shalt be cut off. Moreover they, if they do not continue in unbelief, shall be grafted in, for God is able to graft them in again. For if thou wast cut out of an olive-tree which is wild by nature, and wast grafted contrary to nature into a good olive-tree; how much more shall these, the natural branches, be grafted into their own olive-tree?

For I would not, brethren, have you ignorant of this secret, lest you should be wise in your own conceits, that a hardening in part has befallen Israel, till the fullness of the Gentiles shall have come in. And so all Israel shall be saved, as it is written:

*There shall come out of Zion the Deliverer,
He shall turn away ungodliness from Jacob;
And this is my covenant with them,
When I shall take away their sins.*

As regards the gospel, they are enemies for your sakes; but as regards God's choosing they are beloved for the fathers' sakes. For the gifts and the calling of God are such that He does not change His mind. For as in times past you did not believe God, yet have now obtained mercy through their unbelief; even so now these also have not believed, that by the mercy shown to you they also may now obtain mercy. For God has shut all men up in unbelief, that He might have mercy on all.

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past finding out! *Who has known the mind of the Lord? Or who has been His counsellor? Or who has first given to Him, and it shall be repaid to him?* For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen.

HOLINESS SHOWS ITSELF IN ALL RELATIONS OF LIFE

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, well-pleasing to God, which is your reasonable service. And do not order your life according to this age, but be transformed by the renewing of your mind, that you may prove what is the will of God, even that which is good and acceptable and perfect. For I say, through the grace given to me, to every one among you, not to think of himself more highly than he ought to think, but to think sober thoughts, according as God has imparted to

each one a measure of faith. For as we have many members in one body, and all members have not the same work to do, so we, being many, are one body in Christ, and every one members one of another.

Having then different gifts according to the grace that was given to us, whether prophecy, let us prophesy in agreement with the faith; or service, let us give ourselves to serving; or he who teaches, let him give himself to teaching; or he who exhorts, to exhortation; he who gives [or, distributes the alms], let him do it with simplicity; he who presides, let him do it with earnestness; he who shows mercy, let him do it with cheerfulness.

Let love be unfeigned. Hating that which is evil, and cleaving to that which is good, have a tender regard for each other with brotherly love; in honour preferring one another, not backward in earnestness, fervent in spirit, serving the Lord [or, the opportunity]; rejoicing in hope, patient in tribulation, persevering in prayer, sharing in the needs of the saints, devoted to hospitality. Bless those who persecute you; bless, and curse not. Rejoice with those who rejoice, and weep with those who weep. Be like-minded one towards another. Set not your mind on high things but yield to those who are lowly. Be not wise in your own conceits. Render to no one evil for evil. *Take thought for things honourable in the sight of all men.* If it is possible, as far as it rests with you, live peaceably with all men. Avenge not yourselves, beloved, but make way for God's anger; for it is written: *Vengeance is mine; I will repay*, said the Lord. But *if thy enemy is hungry, feed him; if he is thirsty, give him drink; for in so doing thou shalt heap coals of fire on his head.* Be not overcome by evil, but overcome evil with good.

Let every soul be in subjection to the supreme authorities. For there is no authority except from God; the powers that be have been appointed by God. Therefore he who resists the power, resists the command of God; and they who resist shall receive for themselves judgment. For rulers are not a terror to the good work, but to the evil. Wouldst thou then be without fear of the authority? Do that which is good, and thou shalt have praise from it; for it is a minister of God to thee for good. But if thou doest that which is evil, be afraid; for it does not bear the sword in vain; for it is a minister of God, to take vengeance on him who practises wickedness. Therefore you must be in subjection, not only because of wrath, but also for conscience' sake. For on this account you pay tribute also; for they are God's servants, attending continually to this very thing. Render to all their dues; tribute to whom tribute is due, custom to whom custom, reverence to whom reverence, honour to whom honour. Owe no man anything, but to love one another; for he who loves his neighbour has fulfilled the Law. For these commandments—*Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet*—and any other commandment there may be, are all summed up in this saying: *Thou shalt love thy neighbour as thyself*. Love works no harm to its neighbour; therefore love is the fulfilling of the law. And we know this time, that now it is high time for us to awake from sleep; for now is salvation nearer to us than when we first believed. The night is far spent and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us conduct ourselves properly as in the day; not in revelling

and drunkenness, not in debauchery and wantonness, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfil its evil desires.

Take to you him who is weak in the faith, but not to judge his doubtful thoughts. For one believes that he may eat all things, but another who is weak eats vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who art thou to judge another man's servant? To his own master he stands or falls; and he shall stand, for the Lord is able to make him stand.

One man makes a distinction between days, another counts all days alike. Let every one be fully persuaded in his own mind. He who observes the day, does it to please the Lord. He who eats, does it to please the Lord, for he gives God thanks; and he who does not eat, does not eat to please the Lord also, and gives God thanks. For none of us lives to himself, and none dies to himself. For whether we live, we live to the Lord; and whether we die, we die to the Lord; therefore whether we live or die, we are the Lord's. For this purpose Christ died and rose from the dead, that he might be Lord of both the dead and the living.

But why dost thou judge thy brother? Or why dost thou despise thy brother? For we shall all stand before the judgement-seat of God. For it is written:

As I live, said the Lord, every knee shall bow to Me,

And every tongue shall give praise to God.

So then every one of us shall give account of himself to God. Let us therefore judge one another no more; but choose this rather, that no man put a hindrance or a stumbling-block in his brother's way. I know and am

persuaded in the Lord Jesus, that there is nothing unclean in itself; but to him who reckons anything to be unclean, to him it is unclean. But if thy brother is grieved because of thy food, thou art no longer living according to love. Do not destroy by thy food him for whom Christ died. Let not then your goodness be defamed; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who serves Christ in these things is well-pleasing to God and approved by men. Therefore we follow the things that make for peace, and the things by which one may build another up. On account of food do not destroy the work of God. All things indeed are clean; but it is bad for that man to eat who does so with hurt to conscience. It is good neither to eat flesh nor to drink wine, nor to do anything which makes thy brother stumble. The faith which thou hast, have to thyself before God. Happy is he who does not condemn himself in that which he allows. But he who makes a difference is condemned if he eats, because it is not of faith; and everything that is not of faith is sin.

Now we who are strong ought to bear the frailties of the weak, and not to please ourselves. Let every one of us please his neighbour to do him good and to profit him. For Christ also did not please himself but, as it is written: *The reproaches of those who reproached thee fell on me.* For whatever things were written before were written for our instruction, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be like-minded one towards another according to Christ Jesus; that, all agreeing together, you may with one mouth praise the God and Father of our Lord Jesus Christ. Therefore

receive one another, as Christ also received you, to the glory of God.

For I say that Jesus Christ has been made a minister of the circumcision for the truth of God, that he might confirm the promises made to the fathers, and that the Gentiles might praise God for His mercy, as it is written :

*For this cause I will confess Thee among the Gentiles,
And I will sing to Thy name.*

And again it says :

Rejoice, O Gentiles, with His people.

And again :

*Praise the Lord, all the nations ;
And let all the peoples praise Him.*

And again, Isaiah says :

*There shall be the root of Jesse,
And he who shall arise to rule over the Gentiles ;
In him shall the Gentiles hope.*

Now the God of hope fill you with all joy and peace in believing, that you may be rich in hope, through the power of the Holy Spirit.

ACHIEVEMENTS AND AMBITIONS OF THE PIONEER

I myself also am persuaded about you, my brethren, that you yourselves are full of goodness, filled with all knowledge, able also to give counsel to one another. But I have written the more boldly to you in some degree, as one who reminds you, because of the grace that was given me by God, that I should be a minister of Christ Jesus to the Gentiles, ministering the glad tidings of God, that the Gentiles might be an acceptable offering, sanctified by the Holy Spirit. I have therefore my ground for boasting in Jesus Christ in the things that pertain to God.

For I will not dare to say anything except about those things which Christ worked through me, by word and deed, to make the Gentiles obedient, through mighty signs and wonders, in the power of the Holy Spirit; so that from Jerusalem on all sides even to Illyricum, I have fully preached the glad tidings of Christ. And my ambition is to preach the gospel, not where Christ was already named, lest I should build upon another man's foundation, but as it is written :

They to whom no tidings of him came shall see :

And they who have not heard shall understand.

For this reason I was often hindered from coming to you; but now having no more opportunity in these parts, and having these many years a great desire to come to you, whenever I take my journey into Spain (I will come to you); for I hope to see you as I pass through, and to be escorted by you on my way there, after I have in some measure enjoyed your company.

But now I go to Jerusalem to minister to the saints. For it has pleased Macedonia and Greece to have some fellowship with the poor among the saints in Jerusalem: It has been their good pleasure indeed, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they ought also to minister to them in temporal things. So when I have performed this, and have brought them this gift under seal, I will return by you towards Spain. And I am sure that, when I come to you, I shall come in the fullness of the blessing of Christ.

Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that you second my efforts by your prayers to God for me; that I may be protected from the unbelievers in Judæa, and that my commission

to Jerusalem may prove acceptable to the saints; that I may come to you by the will of God with joy, and together with you receive comfort. Now the God of peace be with you all. Amen.

FINAL GREETINGS

I commend to you Phœbe our sister, who is a deaconess of the church in Cenchrea, that you receive her in the Lord, as it becomes the saints, and that you assist her in whatever business she needs your help, for she herself has been a protectress of many, and of myself.

Greet Prisca and Aquila my fellow-workers in Christ Jesus, who have for my life laid down their own necks; to whom not only I give thanks, but also all the churches of the Gentiles. And greet the assembly that is in their house.

Greet my beloved Epænetus, who is the first-fruits of Asia to Christ. Greet Mary, who worked hard for you. Greet Andronicus and Junia, my kinsfolk, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

Greet Amplias my beloved in the Lord. Greet Urban, our fellow-worker in Christ, and Stachys my beloved. Greet Apelles esteemed in Christ. Greet those who are of Aristobulus' household. Greet Herodion my kinsman. Greet those who are of the household of Narcissus, who are in the Lord. Greet Tryphæna and Tryphosa, who work hard in the Lord. Greet the beloved Persis, who did much hard work in the Lord. Greet Rufus, the chosen in the Lord, and his mother and mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. Greet Philologus and Julia, Nereus

and his sister, and Olympas, and all the saints who are with them.

Greet one another with a holy kiss. All the churches of Christ greet you.

Now I beseech you, brethren, mark those who create divisions and stumbling-blocks contrary to the doctrine which you learned, and avoid them. For such serve not our Lord Christ but their own gross desires; and by fair speeches and flattering words they deceive the hearts of the innocent. For your obedience has gone abroad to all men. I rejoice therefore over you; but I would have you wise in that which is good, and innocent of that which is evil. And the God of peace shall shortly bruise Satan under your feet. The grace of our Lord Jesus Christ be with you.

Timothy, my fellow-worker, and Lucius and Jason and Sosipater, my kinsfolk, greet you. I Tertius, who write the letter in the Lord, greet you. Gaius—my host and the host of the whole congregation—sends you greetings. Erastus the treasurer of the city greets you, and Quartus a brother.

(Now to Him who is able to establish you according to my gospel, and the proclamation of Jesus Christ, according to the revelation of the mystery, which from the beginning was kept secret, but now is disclosed, and is made known through the scriptures of the prophets, by the command of the eternal God, to all the nations that they may become obedient to the faith,—to God, who alone is wise, be the glory through Jesus Christ for ever. Amen.)

INTRODUCTION

First Corinthians contains the finest picture which we possess of an early Christian Church growing up in a heathen environment. It is thus a specially important historical document.

The Church at Corinth was founded by Paul during his Second Missionary Journey in A.D. 50–51. His work had led through opposition and crisis to impressively great results (Acts xviii. 1–18). The converts, mostly freedmen and slaves bearing Latin names—for Julius Cæsar had refounded Corinth in 46 B.C. with a nucleus of Roman colonists—were drawn from circles so degraded that, when the apostle first came among them, no names were too bad to apply to them, but the gospel soon made a great difference (vi. 9–11). The Letter appears by xvi. 5–9 to have been written from Ephesus before Pentecost during his last year in that city, i.e. in the spring of A.D. 55.

He had addressed an earlier letter to the Corinthians, condemning moral laxities in their behaviour (vi. 9–10). He now writes—(a) to rebuke party-spirit resulting from the visit of Apollos to Corinth (Acts xviii. 24–28) and unfortunate comparisons between him and Paul (i. 10–iv. 21); (b) to require the excommunication of a notorious evil-liver (v. 1–13) and to warn against disputes at law (vi. 1–8) and immorality (vi. 9–20); (c) to answer certain questions regarding Christian marriage (vii.); and to point out that not knowledge but love or considerateness towards others should regulate Christian freedom in the matter of attending heathen feasts (viii. 1–xi. 1); (d) to restore order at Church assemblies and at the Lord's Supper (xi. 1–34); to give instruction on the value and purpose of spiritual gifts (xii. 1–xiv. 40); and to restore faith in the Resurrection where it was lost (xv. 1–58).

The great theme of the Letter is that there is no truly Christian life, wisdom, holiness, freedom, or spirituality outside the sphere of fellowship with the Crucified.

TO THE CORINTHIANS: FIRST

Paul—called to be an apostle of Jesus Christ through the will of God—and Sosthenes our brother, to the church of God which is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

THANKSGIVING

I thank God always for you, for the grace of God which was given you by Jesus Christ, that in everything you were enriched by him, in every kind of speech and knowledge; even as the witness of Christ was confirmed in you; so that you are not wanting in any gift, as you wait for the revealing of our Lord Jesus Christ, who shall also keep you firm to the end, that you may be blameless in the day of our Lord Jesus Christ. God is faithful through whom you were called to the fellowship of His Son Jesus Christ our Lord.

PARTY-SPIRIT IN THE CHURCH IS TO BE DEPLORED

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly united in the same mind and in the same judgement. For it has been declared to me concerning you, my brethren, by those of the house of Chloe, that there are rivalries among you. I mean this, that each one of you

says: I am of Paul; or, I am of Apollos; or, I am of Cephas; or, I am of Christ.

Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest any one should say that you were baptized in my name. I baptized also the household of Stephanas; I do not know whether I baptized any one else. For Christ sent me not to baptize but to preach the gospel; not in wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing; but to us who are being saved it is the power of God. For it is written:

I will destroy the wisdom of the wise,

And the prudence of the prudent I will set aside.

Where is the wise? Where is the scribe? Where is the inquirer of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not know God, it pleased God through the foolishness of the proclamation to save those who believe. And though the Jews ask for signs and the Greeks seek wisdom, we herald Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness; but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God; because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For behold your calling, brethren; not many wise according to the flesh, not many mighty, not many noble, have part in it; but God chose the foolish things of the world to put to shame the wise, and God chose the weak things of the world to put to shame the things that are mighty; and

mean things of the world, and things that are despised, did God choose, even things that are not, to bring to nought things that are; that no flesh should glory before God. And you are His in Christ Jesus, who was made to us wisdom from God, righteousness and sanctification and redemption; that, as it is written: *He who glories, let him glory in the Lord.*

And I, brethren, when I came to you, did not come with superior words or wisdom, announcing to you the mystery [or witness] of God. For I determined not to know anything among you except Jesus Christ, even him who was crucified. And I was with you in weakness and in fear and in much trembling. And my speech and my proclaiming were not in persuasive words of wisdom but in the showing of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. But we speak wisdom among the experienced; yet not the wisdom of this age nor of its rulers, who come to nought; but we speak the wisdom of God in a mystery, the hidden wisdom, which God had already appointed before the ages for our glory; which none of the rulers of this age knew, for had they known it, they would not have crucified the Lord of glory; but as it is written:

*Eye has not seen, nor ear heard,
Neither have entered the heart of man,
What things God prepared for those who love Him.*

But to us God has revealed them by the Spirit; for the Spirit searches all things, even the deep things of God. For what man knows the things of a man, but the spirit of a man which is in him? Even so no man knows the things of God but the Spirit of God. Now we received not the

spirit of the world but the Spirit which is from God, that we might know the things that were freely given to us by God; which things also we speak, not in words which man's wisdom teaches but which the Spirit teaches, interpreting spiritual things to the spiritual. The natural man does not receive the things of the Spirit of God for they are foolishness to him, and he cannot know them because they are spiritually discerned. But he who is spiritual discerns all things, yet he himself is discerned by no one. For *who knows the mind of the Lord, that he shall instruct Him?* But we have the mind of Christ.

And I could not speak to you, brethren, as to spiritual but as to worldly men, as to infants in Christ. I fed you with milk, not with solid food; for you were not able to bear it then nor even now are you able, for you are still worldly. As long as there is envy and strife among you, are you not worldly and behave as men? For while one says: I am of Paul; and another: I am of Apollos; are you not men? What then is Apollos? And what is Paul? Ministers through whom you believed, even as the Lord gave to each. I planted, Apollos watered, but God gave the increase. So then neither he who plants, nor he who waters is anything, but God who gives the increase. Now he who plants and he who waters are one; but each shall receive his own reward according to his own labour. For we are fellow-workers with God; you are God's field, you are God's building. As a wise architect I laid the foundation, according to the grace of God which was given to me, and another builds on it. But let each take heed how he builds on it. For no man can lay any other foundation than that which is laid, which is Jesus Christ. Now if any one builds on the foundation gold, silver,

precious stones, wood, hay, stubble, the work of each shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire itself shall prove of what kind every one's work is. If any one's work, which he built on [the foundation], shall stand, he shall receive a reward. If any one's work shall be burned, he shall suffer loss; he himself shall be saved, yet as it were through fire.

Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If any one destroys the temple of God, God shall destroy him; for the temple of God is holy, and such are you.

Let no man deceive himself. If any one among you thinks that he is wise in this age, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God, for it is written: *He takes the wise in their own craftiness*; and again: *The Lord knows the thoughts of the wise, that they are vain*. Therefore let no one glory in men. For all things are yours, whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come, all are yours, and you are Christ's, and Christ is God's.

Let men so think of us as of the ministers of Christ and stewards of the secrets of God. Here, moreover, it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be examined by you or by man's judgement [Gr. day]; indeed, I do not examine myself. For I am conscious of nothing against myself, yet I am not justified by this; but He who examines me is the Lord. Therefore judge nothing before the time, till the Lord comes, who will both light up the secrets of the dark and will make visible the counsels of

men's hearts; and then each one will have his praise from God.

Now these things, brethren, I have exemplified in myself and in Apollos for your sakes, that you might learn by us not to go beyond the things which are written, that none of you be inflated with pride against each other. For who makes thee to differ? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou boast as if thou hadst not received it? Already you are satisfied, already you are become rich, you became kings without us; and I would to God you did reign, that we also might reign with you. For I think that God has exhibited us the apostles the lowest of all, as men doomed to death; for we have become a public show to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are esteemed, but we are dishonoured. Even to this present hour we both hunger and thirst and are naked and are roughly treated and have no settled home; and we do hard work with our own hands; when we are reviled, we bless; when we are persecuted, we endure it; when we are defamed, we entreat; we became as the dregs of humanity, the offscouring of all things, even to this day.

I write these things not to shame you but to caution you as my beloved children. For though you have ten thousand tutors in Christ, yet you have not many fathers; for in Christ Jesus I begot you through the gospel. I beseech you, therefore, become imitators of me. For this cause I sent to you Timothy, who is my beloved and faithful child in the Lord, and he will put you in mind of my ways which are in Christ, as I teach everywhere in

every church. Now some are elated with pride, as if I were not coming to you. But I will come to you shortly, if the Lord will, and will know, not the speech of those who have become arrogant, but the power. For the kingdom of God is not in word but in power. What will you? Shall I come to you with a rod? Or in love and in the spirit of gentleness?

IMMORALITY NOT TO BE CONDONED IN THE CHURCH

It is reported on all sides that there is fornication among you, and such fornication as there is not even among the Gentiles, that some one has his father's wife. And you are puffed up, instead of lamenting so that he who practised this wickedness might be taken away from among you. For I indeed, absent in body, but present in spirit, have already decided in the name of our Lord Jesus Christ, as though I were present, concerning him who committed this evil deed—you being gathered together, and my spirit, with the power of our Lord Jesus—that such a one be handed over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord.

Your boasting is not good. Do you not know that a little leaven taints the whole lump? Cleanse thoroughly the old leaven, that you may be a new lump, according as you are unleavened. For our paschal lamb, even Christ, was sacrificed; therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

I wrote to you in my letter not to keep company with fornicators; not at all meaning the fornicators of this world or the covetous, or robbers or idolaters; for then

you would have to go out of the world. But now I write to you not to keep company with any man who is called a brother if he is a fornicator or covetous, or an idolater or a reviler, or a drunkard or a robber; with such a one not even to eat. For what have I to do with judging those who are outside? Do not you judge those who are within, whereas God judges those who are outside? Put away from among yourselves that evil-doer.

BELIEVERS NOT TO BRING DISPUTES BEFORE UNBELIEVERS

How dare any of you, with a case against his neighbour, go to law before the unjust, and not before the saints? Or do you not know that the saints shall judge the world? And if the world shall be judged by you, are you not fit to judge the smallest cases? Do you not know that we shall judge angels? How much more things that pertain to this life? If then you have to judge of things pertaining to this life, do you set them to judge who are of no account in the church? I speak to your shame. Can it be that there is not even one wise man among you who shall be able to judge between his brethren; but brother goes to law with brother, and that before the unbelievers? Already then you are utterly at fault in going to law one with another. Why do you not rather suffer wrong? Why do you not rather let yourselves be defrauded? But you yourselves do wrong and defraud, and that to your brethren.

Or do you not know that the unjust shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor catamites, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor robbers, shall inherit the kingdom of God.

And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus, and by the Spirit of our God.

All things are lawful for me, but not all things are expedient. All things are lawful for me, but I will not be brought under the power of any one. Foods for the stomach, and the stomach for foods; but God shall put an end to both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body. And God raised the Lord, and will also raise us up through his power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid. Or do you not know that he who cleaves to a harlot is one body? For *the two* (said he) *shall be one flesh*. But he who cleaves to the Lord is one spirit. Shun fornication. Every sin that a man commits is outside the body, but he who commits fornication sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God? and you are not your own, for you were dearly bought; therefore glorify God in your body.

REPLIES TO QUESTIONS ON MARRIAGE

Now regarding the things you wrote about: It is good for a man not to touch a woman. But to avoid fornication, let each man have his own wife, and let each woman have her own husband. Let the husband render to the wife her due, and the wife in like manner to the husband. The wife has not power over her own body, but the husband has; and in like manner the husband has not power over his own body, but the wife has. Do not

withhold yourselves from each other unless perhaps by consent for a time, that you may give yourselves to prayer, and may be together again, lest because of your want of self-control Satan tempt you. But I speak this by way of concession, not of command. I would that all men were even as I myself. But each man has his own gift from God, one after this manner, and another after that.

I say to the unmarried men and to widows: It is good for them if they remain even as I. But if they cannot restrain themselves, let them marry; for it is better to marry than to burn.

But to the married I enjoin (yet not I, but the Lord): Let not the wife be separated from her husband; but if she has been separated, let her remain without a husband, or be reconciled to her husband. And let not the husband put away his wife.

And to the rest I speak (not the Lord): If any brother has a wife who does not believe, and she is pleased to live with him, let him not leave her. And the woman who has a husband who does not believe, and he is pleased to live with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy. But if the unbeliever would go away, let him go away. A brother or a sister is not bound in such cases; but God has called you in peace. For how dost thou know, O woman, whether thou shalt save thy husband? Or how dost thou know, O man, whether thou shalt save thy wife? Only as the Lord has imparted to each, as God has called each, so let him conduct himself. And so I appoint in all the churches. If any man who was circumcised is called, let him not become

uncircumcised. If any one who was uncircumcised is called, let him not be circumcised. Circumcision is nothing and uncircumcision is nothing, but the keeping of God's commands [is what matters]. Let every man abide in the same state in which he was called. Art thou called being a slave? Let it not worry thee; yet if thou canst become free, do thou prefer to be so. For he who is called in the Lord, though a bondservant, is the Lord's freedman; in like manner he who is called, though free, is Christ's bondservant. You were dearly bought; do not become bondservants of men. Brethren, let every one abide before God in that state in which he was called.

Now concerning virgins I have no command from the Lord; but I give my advice, as one who has obtained mercy from the Lord to be faithful. I consider therefore that this is good because of the present distress; I mean, that it is good for a man so to be. Art thou bound to a wife? Do not seek to be released. Art thou released from a wife? Do not seek a wife. But if thou marry, thou hast not sinned; and if a virgin marry, she has not sinned. Yet such shall have trouble in the flesh; and I would spare you.

But this I say, brethren, the time has been shortened. It remains that they who have wives should be as if they had none, and they who weep as if they did not weep, and they who rejoice as if they did not rejoice, and they who buy as if they did not possess, and they who use the world as not misusing it; for the fashion of this world passes away. But I would have you to be free from care. He who is unmarried takes thought for the things of the Lord, how he may please the Lord; but he who is married takes thought for the things of the world, how he may

please his wife, and is divided. So also the unmarried woman and the virgin take thought for the things of the Lord, that they may be holy both in body and in spirit; but she who is married takes thought for the things of the world, how she may please her husband. And this I say for your own profit; not that I may ensnare you, but with a view to that which is becoming, and that you may, without distraction, constantly wait on the Lord. But if any man thinks that he behaves unbecomingly towards his virgin if she is past the age for marriage, and if need so requires, let him do what he will, he does not commit sin; let them marry. But he who stands steadfast in his heart, having no necessity, but has power over his own will, and has decided in his heart that he will keep his own virgin unmarried, will do well. So then he who takes his own virgin in marriage does well, but he who does not take her in marriage will do better. A wife is bound as long as her husband is alive; but if her husband is dead, she is free to be married to whom she will; only in the Lord. But she is happier if she remains as she is, in my opinion; and I think that I also have the Spirit of God.

• REPLIES TO QUESTIONS ON FOOD OFFERED TO IDOLS

Now as to things sacrificed to idols, we are sure that we all have knowledge. Knowledge puffs up, but love builds up; if any one thinks that he knows anything, he knows nothing yet as he ought to know; but if any man loves God, he is known by Him. Concerning then the eating of things sacrificed to idols, we know that an idol is nothing at all, and that there is no God but one. For though there are those who are called gods, whether in heaven or on earth—as there are gods many and lords many—yet to us

there is but one God, the Father, from whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and we through him. But not all men have this knowledge; for some being till now accustomed to the idol, eat their food as a thing sacrificed to an idol; and their conscience being weak is soiled. But food will not make us acceptable to God; neither are we the worse if we do not eat, nor are we the better if we eat. But take heed lest by any means this freedom of yours becomes a hindrance to those who are weak. For if any one sees thee with thy wisdom sitting at meat in the idol's temple, shall not the conscience of him who is weak be encouraged to eat things sacrificed to idols? For through thy wisdom he who is weak, the brother for whom Christ died, perishes. Thus sinning against the brethren and wounding their weak conscience, you sin against Christ. Therefore, if food ensnares my brother, I will nevermore eat flesh, lest I cause my brother to stumble.

SELF-DENIAL FOR OTHERS, SO LONG AS GOD IS GLORIFIED

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my work in the Lord? If I am not an apostle to others, yet at least I am to you; for you are the seal of my apostleship in the Lord. My answer to those who do question me is this: Have we not the right to eat and to drink? Have we not, as well as the rest of the apostles and the Lord's brothers, and Cephas, the right to take with us a wife who is a believer? Or only I and Barnabas, have we not the right to give up working? Who ever serves as a soldier at his own charges? Who plants a vineyard and does not eat the fruit of it?

Or who tends a flock and does not partake of the milk of the flock? Do I say these things as a man? Or does not the Law also say the same? For it is written in the law of Moses: *Thou shalt not muzzle the ox when he treads out the corn.* Is it for the oxen that God cares? Or does He say it wholly for our sakes? For our sakes, no doubt, it was written; that he who ploughs should plough in hope, and that he who threshes should thresh in hope of partaking. If we have sown to you spiritual things, is it a great matter if we shall reap your temporal things? If others share in this power over you, ought not we yet more? Yet we did not exercise this right; but we endure all things, that we may not cause any hindrance to the gospel of Christ. Do you not know that they who perform the sacrifices eat of the things of the temple, and they who attend constantly at the altar have their portion with the altar? Even so did the Lord appoint that they who proclaim the gospel should live by the gospel.

But I have used none of these things; neither do I write this in order that it may be so done in my case; for it were better for me to die than that any one should make my boasting to be vain. For if I preach the gospel, I have no ground for boasting, for necessity presses on me; indeed, woe is me, if I do not preach the gospel! For if I make this my business willingly, I have a reward; but if unwillingly, there is a stewardship entrusted to me. What then is my reward? That, while I preach the gospel, I may minister the glad tidings without charge so as not to exercise fully my right in the gospel. For though I was free from all, I made myself servant to all, that I might win the more. And to the Jews I became as a Jew, that I

might win the Jews; to those who are under the Law, as under the Law (though not myself under it), that I might win those who are under the Law; to those who are without law, as without law (though I was not without law towards God, but under law towards Christ), that I might win those who are without law. To the weak I became weak, that I might win the weak; I have become all things to all men, that I may at the least save some. And I do all things for the gospel's sake, that I may share with you in it.

Do you not know that in the race-course all run in the race, but one wins the prize? Run so that you may win. Every one who enters for the games practises self-control in all things. And they do it to win a corruptible crown, but we to win an incorruptible crown. Now I run, not as to an uncertain goal; I so fight, not as one who beats the air; but I discipline my body and make it my servant, lest by any means, after I have preached to others, I myself should become a castaway. Brethren, I would not have you ignorant that all our fathers were under the [pillar of] cloud, and all passed through the [Red] Sea, and were all baptized under Moses in the cloud and in the sea, and did all eat the same spiritual food, and did all drink the same spiritual drink; for they drank from a spiritual rock that went with them; and the rock was Christ. But God took no pleasure in the majority of them; for they were laid low in the wilderness.

Now in these things they became examples to us so that we should not long after evil things, as they did. Neither be idolaters, as some of them were, as it is written: *The people sat down to eat and drink, and rose up to play.* Nor let us commit fornication, as some of them did,

and twenty-three thousand fell in one day. Nor let us tempt the Lord [or Christ], as some of them tempted, and were destroyed by the serpents. Nor murmur, as some of them murmured, and perished by the destroyer. Now these things happened to them by way of examples, and they were written to admonish us on whom the ends of the ages have come. Therefore let him who thinks that he stands take heed lest he fall. No temptation has come upon you but such as is common to man; but God is faithful, who will not allow you to be tempted above your strength, but will with the temptation also provide the way to escape, that you may be able to endure it. Therefore, my beloved, shun idolatry. I speak as to wise men; judge what I say.

The cup of blessing which we bless, is it not a partaking of the blood of Christ? The loaf which we break, is it not a partaking of the body of Christ? Since there is one loaf, we who are many are one body; for we all partake of the one loaf. Consider Israel according to the flesh; are not they who eat the sacrifices partakers of the altar? What do I say then? That a thing sacrificed to idols is anything, or that an idol is anything? Rather I say that the things which the Gentiles sacrifice, *they sacrifice to demons and not to God*; and I would not that you should have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. *Or do we provoke the Lord to jealousy?* Are we stronger than He? All things are lawful, but all things are not profitable; all things are lawful, but all things do not benefit us. Let no one seek his own advantage but each the good of his neighbour. Eat whatever is sold in the market, asking no

question for conscience' sake; for *the earth is the Lord's, and all that is in it*. If any of the unbelievers invite you to a feast, and you are disposed to go, eat whatever is set before you, asking no question for conscience' sake; but if any one says to you: This has been offered in sacrifice; do not eat it, for the sake of him who told thee, and for conscience' sake; conscience, I say, not thy own, but the other's; for why is my liberty judged by another's conscience? For if with thankfulness I partake, why am I defamed because of that for which I give thanks? So then whether you eat or drink or whatever you do, do all to the glory of God. Do not become a hindrance, either to the Jews or to the Gentiles or to the church of God; even as I please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved. Become imitators of me, even as I also am of Christ.

DECORUM AND GOOD ORDER SHOULD MARK
CHRIST'S FELLOWSHIP

Now I praise you that you remember me in all things, and keep the traditions as I delivered them to you. But I would have you know, that Christ is the head of every man; and the man is the head of the woman; and God is the head of Christ. Every man who prays or prophesies with his head covered dishonours his head. But every woman who prays or prophesies with her head unveiled dishonours her head; for that is one and the same thing as if she were shaven. For if a woman is not veiled, let her also be shorn; but if it is a shame for a woman to be shorn or shaven, let her be veiled. For a man indeed ought not to cover his head, since he is the image and glory of God; but the woman is the glory of the man. For the man is

not of the woman, but the woman of the man; neither was the man created for the woman's sake, but the woman for the man's sake. On this account the woman ought to have a sign of authority on her head because of the angels. Yet, in the Lord, neither is the man without the woman, nor the woman without the man. For as the woman is of the man, even so is the man also by the woman; but all things are from God. Judge among yourselves; is it becoming for a woman to pray to God unveiled? Does not even nature itself teach you that if a man has long hair it is a disgrace to him? But if a woman has long hair it is a glory to her? For her hair is given her for a covering. But if any one is bent on arguing the point, we have no such custom, neither the churches of God.

Now in giving you this charge I do not praise you, because you come together not for the better, but for the worse. For first of all, when you come together in the assembly, I hear that there are divisions among you; and I partly believe it. For there must be also factions among you, that they who are approved may be made evident among you. When therefore you assemble yourselves together, it is not possible to eat the Lord's supper; for when you eat one takes before another his own supper; and one is hungry and another is drunk. What? Have you not houses to eat and to drink in? Or do you think nothing of the congregation of God, and put to shame those who are destitute? What shall I say to you? Shall I praise you? In this I do not praise you. For I received from the Lord that which I delivered to you in my teaching, that the Lord Jesus in the night in which he was betrayed took bread, and when he had given thanks, he broke it, and said: This is my body, which (is broken) for

you; do this in remembrance of me. In the same manner also the cup, after supper, saying: This cup is the new covenant in my blood; do this, as often as you drink it, in remembrance of me. For as often as you eat this bread, and drink this cup, you proclaim the Lord's death till he come. Therefore whoever shall eat the bread or drink the cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks his own condemnation, if he does not honour the body (of the Lord). On this account many among you are sick and weak, and many sleep in death. For if we had rightly judged ourselves, we should not have been judged. But when we are judged by the Lord, we are chastened so that we may not be condemned with the world. Therefore, my brethren, when you come together to eat, wait for one another. If any one is hungry, let him eat at home; that your assembling may not be for condemnation. And the rest I will set in order when I come.

THE VARIOUS GIFTS OF THE SPIRIT

Now concerning spiritual gifts, brethren, I would not have you ignorant. You know that when you were pagans you were led away to these dumb idols, according as you were moved. Therefore I give you to understand that no man speaking by the Spirit of God calls Jesus *anathema* [accursed], and no man can say that Jesus is the Lord but by the Holy Spirit.

Now there are differences in the gifts of grace, yet but one Spirit. And there are differences in ministries, yet but one Lord. And there are differences in results, yet but one

God who effects all things in all men. But the gift of the Spirit is given to every one to profit [the congregation]. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the same Spirit, to another gifts of healing by the same Spirit, to another power to do mighty works, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues; but one and the selfsame Spirit effects all these things, imparting to each the gifts he wills to give.

For as the body is one, and has many members, and all the members of the body, though they are many, yet are one body; so also is Christ. For in one Spirit we were all baptized to make one body, whether we are Jews or Greeks, whether we are slaves or free; and were all imbued with one Spirit. For the body is not one member, but many. If the foot shall say: Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say: Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where would be the hearing? If the whole body were the hearing, where would be the smelling? But, as it is, God set the members, each one of them in the body, according to His will. If they were all one member, where would be the body? But now there are many members, yet but one body. And the eye cannot say to the hand: I have no need of thee; nor again the head to the feet: I have no need of you. Nay, rather, those members of the body which seem to be weaker are more necessary; and those members of the body which we think to be baser, on them we bestow special attention;

and our baser members receive a special dignity, but our nobler members do not need it; for God tempered the body together, giving greater regard to that member which needed it, so that there should be no schism in the body, but that the members should have the same care for each other. And if one member suffers, all the members suffer with it; or if one member is honoured, all the members rejoice with it.

Now you are the body of Christ, and members each in his part. And God has also set in the congregation, firstly apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But seek earnestly the greater gifts. Yet I show you a still more excellent way:

THE HYMN OF LOVE

*If I speak with the tongues of men and of angels,
But have not love,
I am become sounding brass or a clanging cymbal;*

*And if I have the gift of prophecy,
And understand all mysteries and all knowledge,
And if I have all faith, so as to remove mountains,
But have not love,
I am nothing;*

*And if I devote all my goods to feed the poor,
And if I give my body to be burned,
But have not love,
I am in nothing enriched.*

*Love is patient, love is kind,
Love is not envious, does not vaunt itself,
Swells not with pride nor behaves unseemly;
Seeks not its own, is not provoked, thinks no evil;
Rejoices not at the wrong, but rejoices with the truth;
Bears everything, believes everything,
Hopes everything, endures everything.*

*Love never fails;
But whether there be prophecies, they shall be done away;
Whether there be tongues, they shall cease;
Whether there be knowledge, it shall be done away,
For we know in part and we prophesy in part,
But when perfection comes,
That which is in part shall be done away.*

*When I was a child, I used to speak as a child,
To feel as a child, to think as a child;
But when I became a man, I had done with childish things.
For now we see, in a glass, darkly; but then, face to face;
Now I know in part; but then shall I know fully, as I
myself am known.*

*And now there remain faith, hope, love, these three;
But the greatest of these is love.*

Be intent on love, and strive after spiritual gifts, especially that you may prophesy. For he who speaks with tongues does not speak to men but to God, for no man understands him, although in the spirit he speaks mysteries. But he who prophesies speaks to men to build them up, to comfort and console them. He who speaks with tongues benefits himself, but he who prophesies benefits the congregation. I would that you all spoke

with tongues but still more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless he interprets that the congregation may receive instruction.

Now, brethren, if I come to you speaking with tongues, what good will it do you, unless I shall speak to you either by way of revelation or of knowledge, or of prophesying or of teaching? Moreover, even lifeless things that give forth sound, such as a flute or a harp, unless they make a distinction in the sounds, how shall it be known what is played on the flute or the harp? Also if the trumpet gives an uncertain sound, who shall prepare himself for the battle? So also you, unless you speak with the tongue words easy to be understood, how shall it be known what is said? For you will be speaking into the air. Doubtless there are a great many kinds of tongues in the world, and nothing is without voice. If then I do not know the meaning of the voice, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me. Even so do you, since you earnestly desire spiritual gifts, seek that you may excel in strengthening the congregation. Therefore let him who speaks with tongues pray that he may interpret. For if I pray with tongues, my spirit prays but my mind is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Otherwise if thou bless with the spirit, how shall he who sits in the place of the uninstructed say Amen at thy giving of thanks, since he does not know what thou sayest? For thou indeed dost give thanks well, but the other is not improved. I thank God, I speak with tongues more than you all; yet in the

congregation I would rather speak five words with my understanding, that I might also instruct others, than ten thousand words with tongues.

Brethren, do not be children in understanding; yet in wickedness be children, but in understanding be men. In the law it is written: *By men of other tongues and by the lips of strangers will I speak to this people; and not even so will they hear me* (said the Lord). Therefore tongues are for a sign, not to those who believe but to the unbelieving. Now prophesying is not for the unbelieving but for those who believe. If therefore the whole congregation is assembled together and all speak with tongues, and the uninstructed or the unbelieving come in, will they not say that you are mad? But if all prophesy and an unbeliever or an uninstructed person comes in, he is convicted by all, he is judged by all; the secrets of his heart are made evident; and so he will fall down on his face and worship God, declaring that God is indeed among you.

What is it then, brethren? When you assemble, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for the benefit of the brethren. If any one speaks with tongues, let it be by two, or at the most by three, and that in turn; and let one interpret. But if there is no interpreter, let him keep silence in the congregation, and let him speak to himself and to God. Let the prophets speak by two or three, and let the rest discern. But if a revelation be made to another sitting by, let the first hold his peace. For you all can prophesy one by one, that all may learn and all may be comforted. And the spirits of the prophets are subject to the prophets; for God is not the God of confusion but of peace, as in all the assemblies of the saints.

Let your wives keep silence in the assemblies; for it is not permitted to them to speak; but let them be in subjection, even as the Law says. And if they wish to learn anything, let them ask their own husbands at home; for it is unbecoming for a woman to speak in the assembly.

Was it from you that the word of God went out? Or was it to you only that it came?

If any man thinks himself to be a prophet or spiritual, let him acknowledge that the things I write to you are a commandment of the Lord. But if any one is ignorant, let him be ignorant. Therefore, my brethren, desire earnestly to prophesy, and do not forbid speaking with tongues. But let all things be done with dignity and in order.

THE RESURRECTION OF CHRIST AND ITS CONSEQUENCES

Now, brethren, I would have you understand the gospel which I preached to you, and which you accepted, in which also you continue; and by which you are saved, if you hold fast that which I preached to you, unless you believed to no purpose. For first of all I handed on to you that which I received, that Christ died for our sins according to the scriptures; and that he was buried, and that he was raised on the third day according to the scriptures; and that he appeared to Cephas, then to the twelve; after that he appeared to more than five hundred brethren at once, of whom the greater number are still alive, but some have fallen asleep; next he appeared to James, then to all the apostles; and last of all he appeared to me also, as to one born out of due time. For I am the least of the apostles and am not fit to be called an apostle, because I persecuted the church of God. But by the grace

of God I am what I am ; and His favour towards me was not without good effect, for I worked far harder than all of them ; yet not I, but the grace of God which was with me. But whether I or they, so we preach and so you believed.

Now if Christ is proclaimed, that he is risen from the dead, how do some among you say that there is no resurrection of the dead ? If there is no resurrection of the dead, then Christ is not risen ; and if Christ is not risen, then our proclamation is vain, and your faith is vain. Indeed, we are found to be false witnesses of God, for we bore witness to God that He raised up Christ, whom He did not raise up, if it be the case that the dead are not raised. For if the dead are not raised, neither has Christ been raised ; and if Christ has not been raised, your faith is vain, you are still in your sins. Then they also who have fallen asleep in Christ have perished. If it is in this life only that we have hope in Christ, we are of all men the most to be pitied.

But, as it is, Christ has been raised from the dead (and has become) the first-fruits of those who sleep. For since death came through a man, the resurrection of the dead came also through a man. For as in Adam all die, even so in Christ shall all be made alive. But each in his own order ; Christ the first-fruits, afterwards they who are Christ's, at his coming. Then shall be the end, when he shall deliver up the kingdom to his God and Father ; when he shall have put down all rule and all authority and power. For he must reign, till he has put all his enemies under his feet. The last enemy to be destroyed is death. For *he has put all things under his feet*. But when he says that all things are put in subjection, it is clear that He

is excepted who did put all things under him. And when all things shall be subdued to him, then also the Son himself shall be subject to Him who put all things under him, that God may be all in all.

Otherwise what shall they who are baptized on behalf of the dead do? If the dead are not raised at all, why then are they baptized for the dead? And why do we risk our lives every hour? I declare by that glorying in you which I have in Christ Jesus our Lord, I die daily. If, to speak after the manner of men, I fought with wild beasts at Ephesus, what good does it do me? If the dead are not raised, *let us eat and drink; for to-morrow we die*. Make no mistake; *bad company corrupts good morals*. Awake soberly from your drunken sleep and do not commit sin; for some have no knowledge of God. I say this to shame you.

But some one will say: How are the dead raised? And with what sort of body do they come? Thou foolish one, that which thou sowest is not made alive, unless it die; and that which thou sowest, thou sowest not the body that shall be, but a mere grain, it may be of wheat or of some other kind; but God gives it a body according to His will, and to every seed its own body. All flesh is not the same flesh; but there is one flesh of men, another flesh of beasts, another flesh of birds, and another of fishes. There are also heavenly bodies and earthly bodies; but the glory of the heavenly is one, and the glory of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differs in glory from another. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is

raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. And so it is written: *The first man Adam became a living soul*; the last Adam became a life-giving spirit. Yet the spiritual was not first, but the natural; afterwards came the spiritual. The first man is of the earth, earthly; the second man is (the Lord) from heaven. As is the earthly, such are they also who are earthly; and as is the heavenly, such are they also who are heavenly. And as we have borne the likeness of the earthly, we shall also bear the likeness of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the sound of the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For that which is corruptible must be clothed with incorruption, and that which is mortal must be clothed with immortality. So when that which is mortal shall have been clothed with immortality, then shall come to pass the saying that is written: *Death is swallowed up in victory*.

O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the strength of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, show yourselves steadfast, unmovable, always abounding in the work of the Lord, knowing that your toil and trouble in the Lord are not in vain.

CONTRIBUTIONS FOR NEEDY BRETHREN ; FINAL GREETINGS

Now concerning the collection for the saints, as I gave order to the churches of Galatia, even so do you. On the first day of the week let each one of you set aside at home and reserve, according as he has been prospered, that there may be no collections made when I come. And when I arrive, I will send with letters those whom you shall approve, to take your gift to Jerusalem; and if it is fitting that I also go, they shall go with me. But I will come to you, when I have passed through Macedonia, for I do pass through Macedonia; and it may be that I will stay or even winter with you, that you may escort me on my journey wherever I go. For I do not wish to see you now in passing, but I hope to stay with you for a while, if the Lord permits. But I will remain in Ephesus till Pentecost; for a great door of opportunity for fruitful work lies open to me, and there are many opponents.

Now if Timothy comes, see that he may be without fear among you; for he works the work of the Lord, as I also do. Let no one then think little of him; but conduct him on his way in peace, that he may come to me, for I expect him with the brethren.

Concerning our brother Apollos, I greatly desired him to go to you with the brethren, but he was not at all inclined to go now; he will come when he shall have a convenient time.

Be watchful, be steadfast in the faith; show yourselves to be men, be strong. Let all that you do be done in love.

You know the house of Stephanas, that it is the first-fruits of Achaia, and that they have devoted themselves to minister to the saints; I entreat you, brethren, that you

also submit yourselves to such, and to every one who labours with us in the work. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, for they supplied that which was lacking on your part. For they refreshed my spirit and yours; such, therefore, acknowledge.

The churches of Asia greet you. Aquila and Priscilla, with the assembly that is in their house, greet you heartily in the Lord. All the brethren greet you. Greet one another with a holy kiss.

The greeting of me Paul with my own hand. If any one does not love the Lord, let him be anathema.

Marana tha [Come, Lord].

The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus.

INTRODUCTION

If First Corinthians contains the most vivid picture of Church life in the apostolic age, Second Corinthians presents the finest revelation of the character of Paul himself. It is in this respect the most intimate of all the Pauline Letters. We owe to it the sublime analysis of the ministry of the New Covenant (iii. 1-vi. 10) and the touching autobiographical passage (xii. 1-10), which records how in the depths of pain and frustration Paul had learned more of God than in all his hours of exaltation on the heights.

Owing to the growth of disorder and disaffection in the Church at Corinth, the Apostle appears to have paid a flying visit from Ephesus, between the writing of First and Second Corinthians; he was acutely distressed and humiliated by the character of his reception (cf. ii. 1, xii. 21, xiii. 1-2). On his return, out of the anguish of his heart he wrote a letter (ii. 3-4), expostulating with the Church, and calling for disciplinary measures against the offenders. He sent Titus with this letter, or soon afterwards, to ensure the necessary reforms.

These measures proved successful (ii. 5-7, vii. 8-11); and as Titus was returning from Corinth with the news that all was well, Paul met him in Macedonia (ii. 12-13), and there, in the second half of A.D. 55, he wrote with a grateful heart the acknowledgement contained in Second Corinthians i.-ix.

Chapters i.-ii. are personal. Chapters iii.-vii. review the glory of the ministry of the New Covenant in the light of his past experience. Chapters viii.-ix. ask support for the great relief fund which the Apostle was raising for the stricken Christians of Judæa.

Chapters x.-xiii., in which Paul resumes the defence of himself against detractors at Corinth, are in so different a tone that some scholars hold the theory that we have in them a trace of the earlier letter of distress, to which reference has already been made.

TO THE CORINTHIANS: SECOND

Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the church of God which is in Corinth, with all the saints who are in all Achaia: Grace to you and peace from God our Father and from the Lord Jesus Christ.

THANKSGIVINGS; SECOND VISIT POSTPONED

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who consoles us in all our tribulation, that we may be able to comfort those who are in any trouble, by the consolation with which we ourselves are comforted by God. For as the sufferings of Christ in us are many, so our consolation also is great through Christ. And whether we are afflicted, it is for your encouragement and salvation; or whether we are comforted, it is for your comfort, which shows itself in that you patiently endure the same afflictions which we also suffer. And our hope for you is strong, knowing that as you are partakers of the sufferings so you will be also of the consolation.

For we would not have you ignorant, brethren, of the calamity which befell us in Asia, that we were weighed down exceedingly beyond our strength, so that we despaired even of life; indeed we ourselves had within us the answer of death, that we should not trust in ourselves but in God who raises the dead, who delivered us from so great a death, and will deliver, on whom we set our hope; and still He will deliver us, by the help of your supplication for us, that thanks may be given by many on our behalf for the gift which many bestowed on us.

For our glorying is this, the witness of our conscience, that in holiness and God-given sincerity, not in the wisdom of the flesh but in the grace of God, we behaved ourselves in the world, and most of all towards you. For we write none other things to you than those which you read or even acknowledge; and I trust you will acknowledge them even to the end, as also you did acknowledge us in part, that we are your glorying even as you also are ours, in the day of our Lord Jesus.

And in this confidence I was minded to come to you before, that you might have a further pleasure, and through you to pass into Macedonia, and to come again from Macedonia to you, and to be escorted by you on my way towards Judæa. When I was thus minded, then, was I guilty of fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be both Yes and No? But as God is true, our word to you was not Yes and No. For the Son of God, Jesus Christ, who was proclaimed among you through us, by me and Silvanus and Timothy, did not prove to be Yes and No, but in him Yes has come to pass. For all the promises of God have their Yes in him; therefore through him also is the Amen, to the glory of God through us. Now He who confirms us with you in Christ, and anointed us, is God, since He both sealed us and gave us the Spirit in our hearts as the earnest [of our inheritance].

Now I call God for a witness upon my soul, that to spare you I did not come again to Corinth. Not that we exercise lordship over your faith, but we are helpers of your joy; for by faith you stand. But I decided in my own mind that I would not come again to you in sorrow. For if I make you sorry, who should make me glad, but

he who is made sorry by me? And I wrote this letter to you, lest, when I came, I should be grieved by those in whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of great oppression and anguish of heart I wrote to you with many tears, not that you should be grieved but that you might know the love which I have more especially for you. But if any one has caused grief, he has caused it, not to me but in part (not to press too heavily) to you all. Sufficient to such a one is this punishment, which was inflicted by the majority. So that on the contrary you ought to forgive him and comfort him, lest by any means such a one should be swallowed up by excessive sorrow. Therefore I entreat you to confirm your love towards him publicly. For to this end also did I write, that I might learn through testing you if you are obedient in all things. To whom you forgive anything, I forgive also; for if I have forgiven anything, I have forgiven it for your sakes in the person of Christ, lest an advantage should be gained over us by Satan; for we are not ignorant of his devices.

Now when I came to Troas for the gospel of Christ, and a door of opportunity was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I went away into Macedonia. But thanks be to God, who always leads us in triumph in Christ and makes evident in every place through us the savour of the knowledge of him. For we are a sweet savour of Christ to God in those who are being saved, and in those who are perishing; to the one a savour from death to death, and to the other a savour from life to life. And who is equal to these things? For we are not as the many, dealing deceitfully with the

word of God; but as those who are sincere, as those who are of God, in the sight of God, we speak in Christ.

THE APOSTOLIC MINISTRY; ITS DUTIES AND GLORIES

Do we begin again to commend ourselves? Or do we need, as some do, letters of commendation to you or from you? You are our letter, written in our hearts, known and read by all men; since you are known to be the letter of Christ set forth by us, written not with ink but with the Spirit of the living God; not on tablets of stone but on tablets that are hearts of flesh. And such confidence we have through Christ towards God; not that of ourselves we are sufficient to reckon anything as from ourselves, but our ability comes from God, who also made us fit to minister the new covenant, not the letter but the spirit; for the letter kills but the spirit gives life. Now if the ministry of death, which was engraved in letters on stones, came with glory so that the children of Israel could not look intently on the face of Moses because of the glory of his countenance (which glory was passing away); why shall not the ministry of the Spirit be much more glorious? For if the ministry of condemnation is glorious, much more does the ministry of righteousness excel in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that surpasses. For if that which is done away was glorious, that which endures is much more glorious.

Having therefore such a hope, we use great boldness of speech and are not as Moses, who put a veil over his face so that the children of Israel might not look intently at the end of that which was being done away; but their minds were hardened, for to this day at the reading of the

old covenant, the same veil remains unlifted—which veil is taken away in Christ. But even to this day, whenever Moses is read, the veil lies on their hearts. Yet when they shall turn to the Lord, the veil shall be taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as by the Lord, the Spirit.

Therefore having this ministry, according as we have obtained mercy, we do not lose courage; but we have renounced the hidden things of shame, not behaving craftily nor corrupting the word of God; but by openly declaring the truth we commend ourselves to every man's conscience in the sight of God. But if our gospel is hidden, it is hidden from those who are perishing, and in them the god of this age has blinded the minds of those who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine out. For we do not proclaim ourselves, but Christ Jesus as the Lord, and ourselves as your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, shone in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in vessels of clay, that the surpassing power of it may be of God, and not from us. We are hard pressed on every side, yet not without breathing-space; we are in want, yet not utterly destitute; we are persecuted, yet not forsaken; we are worsted, yet not vanquished; we always bear in the body the putting to death of (the Lord) Jesus, that the life also of Jesus may be made evident in our body. For at all times we who live

are given over to death for Jesus' sake, that the life also of Jesus may be shown in our mortal flesh. So then death is at work in us, but life in you.

Having then the same spirit of faith, according as it is written: *I believed, and therefore did I speak*; we also believe, and therefore we speak; knowing that He who raised up (the Lord) Jesus shall raise us up also with Jesus, and shall present us with you. For all things are for your sakes, that the grace overflowing through the thanksgiving of the many may redound to the praise of God. For this reason we do not lose courage; but though our outer man decays, yet our inner man is renewed day by day. For the lightness of our affliction, which is but for a moment, prepares for us a weight of glory, eternal, beyond all measure, since we do not fix our eyes on the things which are seen, but on the things which are not seen; for the things which are seen are for a season, but the things which are not seen are for ever. We know indeed that if the tent in which we live on earth is taken down, we have a building from God, a house not made with hands, eternal, in the heavens. For in this tent we sigh deeply, longing to be clothed with our house which is from heaven; if at least being clothed we shall not be found naked. For as long as we are in this tent we groan, being oppressed; not because we would be unclothed, but clothed, that what is mortal might be swallowed up by life.

Now He who prepared us for this very life is God, who gave us the earnest of the Spirit. Therefore we are always of good courage, and we know that as long as we are at home in the body, we are absent from the Lord (for we live by faith, not by sight); we are of good

courage, and would much prefer to be absent from the body and to be at home with the Lord. Therefore we make it our aim, whether at home or away from home, to be well-pleasing to him. For we must all appear before the judgement-seat of Christ, that each one may be requited for the deeds done in the body, according to that which he did, whether good or bad. Knowing then how the Lord is to be feared, we persuade men, but we are known to God, and I hope that we are recognised also in your consciences. We do not commend ourselves again to you but give you occasion to boast on our behalf, that you may have something to say to those who boast in appearance and not in heart. For whether we are beside ourselves, it is for God; or whether we are in our right mind, it is for you. For the love of Christ urges us, because we judge thus, that if one died for all, then all died; and he died for all, in order that they who live should no longer live to themselves, but to him who died and was raised. Therefore from now on we do not know any man according to the flesh; even though we have known Christ according to the flesh, yet now we know him so no longer. Therefore if any one is in Christ, there is a new creation; old things have passed away; behold, they have become new. And all things are from God, who reconciled us to Himself through Christ, and gave to us the ministry of reconciliation, namely, that God in Christ was reconciling the world to Himself, not reckoning to men their transgressions; and He committed to us the word of reconciliation. So we are ambassadors on behalf of Christ, as though God were entreating you through us; on behalf of Christ we beg you to become reconciled to God. For He made him, who did not know

sin, to be sin on our behalf, that we might become in him the righteousness which God approves. And as helpers to him we exhort you that you do not receive the grace of God in vain. For He said:

*In an acceptable time I listened to thee,
And in a day of salvation I helped thee;*

behold, now is the acceptable time; behold, now is the day of salvation. Let us not do anything to cause any one to stumble, that the ministry may not be blamed; but in all things let us show ourselves to be ministers of God, in great endurance, in distress, in constraint, in tight corners, in beatings, in imprisonments, in disturbances, in toil, in wakefulness, in fasting; in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; through the weapons of righteousness for the right hand and for the left, through honour and dishonour, through evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we are alive; as chastised, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Our mouth is open to you, O Corinthians; our heart is enlarged. You are not restricted in us, but you are restricted in your own affections. Now that you may recompense me in the same way (I speak as to my children), do you also enlarge your hearts.

Do not let yourselves be joined in mixed alliances with unbelievers; for what fellowship has integrity with wickedness? Or what communion has light with darkness? And what concord has Christ with Belial? Or what portion has a believer with an unbeliever? And what

agreement has a temple of God with idols? For we are the temple of the living God, as God said: *I will dwell among them, and walk among them; and I will be their God, and they shall be my people.* Therefore *Come out from among them, and separate yourselves* (said the Lord), *and touch not the unclean thing; and I will receive you, and will be a Father to you, and you shall be my sons and daughters,* said the Lord, the Ruler of all. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, growing to full holiness in the fear of God.

THE APOSTLE REJOICES AT THE REPORT FROM TITUS

Open your hearts to us; we did not wrong any one, we did not corrupt any one, we did not defraud any one. I do not say this to condemn you, for I have said before that you are so much in our hearts that we would die or live with you. Great is my boldness of speech towards you, great is my boasting on your behalf. I am filled with comfort, I overflow with joy in all our distress. For, when we had gone into Macedonia, we had no rest of body but we were hard pressed on every side: quarrels around us and fears within. Yet God, who encourages those who are dejected, encouraged us by the coming of Titus; and not only by his coming, but by the encouragement with which he was encouraged by you, reporting to us your longing, your lamenting, your zeal on my behalf; so that I rejoiced the more. For though I grieved you with my letter, I do not regret it, though I did regret it; for I perceive that that letter grieved you, but only for a season. Now I rejoice, not that you were grieved, but that you were so grieved as to repent; for you were

grieved in a godly way so that you might not suffer any hurt through us. For godly sorrow produces a repentance which brings no regret and which leads to salvation; but worldly sorrow results in death. For behold, this very fact that you were grieved in a godly way, how much earnestness it produced in you, and also what clearing of yourselves, what indignation, what fear, what longing, what zeal, what vindication! In everything you showed yourselves to be clear in the matter. So although I wrote to you, I did not write for his sake who did the wrong, nor for his sake who suffered the wrong, but that our earnestness on your behalf in the sight of God might be made evident to you.

Therefore we were comforted; and in our comfort we rejoiced the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all. For if I have boasted anything to him of you, I was not put to shame; but as we spoke all things to you in truth, even so our boasting, which I made before Titus, was found to be true. And his inward affection for you is all the stronger when he remembers the obedience of you all, how with fear and trembling you received him. I rejoice that I have confidence in you in everything.

THE EXAMPLE OF MACEDONIA IN GENEROSITY

Brethren, we would have you know the grace of God that has been given to the churches of Macedonia; how when tried by great distress their joy overflowed and though they were extremely poor they gave with great liberality. For I bear witness that to their power and beyond their power they gave of their own accord, asking of us with much entreaty this grace, namely, the

fellowship in ministering to the saints. And this they did, not as we hoped, but first they gave their own selves to the Lord, and then to us by the will of God; so that we desired Titus, that as he had made a beginning before so he would also bring this grace to its full growth in you. But as you are rich in everything, in faith, in word, in knowledge, in all earnestness, and in your love to us, see that you are rich in this grace also. I say this not by way of command but because others are so earnest, and to prove the genuineness of your love. For you know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that through his poverty you might become rich.

In this I give my advice; for this is profitable for you, who were the first to make a beginning a year ago, not only to do but also to will. Now therefore complete the doing of it; that as you were ready to will so you may accomplish the deed according to your resources. For if the readiness is there, it is acceptable according as a man has, not according as he has not. I do not mean that others should be eased and you burdened, but by way of equality; your abundance at this present time to meet their want, that their abundance also may meet your want [at another time], that there may be equality, as it is written: *He who gathered much had nothing over, and he who gathered little had no lack.*

But thanks be to God, who put the same earnest regard for you into the heart of Titus. For he not only accepted the exhortation, but in his eagerness he went away to you of his own accord. And we have sent with him the brother, whose zeal in the work of the gospel is praised by all the churches; so much so that he was also

chosen by the churches to travel with us in our journey with this gift, which is ministered by us to the glory of the Lord, and to show our readiness; while we take care that no one should blame us in regard to this large contribution which is ministered by us; for we take thought for honourable things not only in the sight of the Lord but also in the sight of men. And we have sent with them our brother, whom we have often proved earnest in many things, but now much more earnest because of the great confidence which he has in you. As to Titus, he is my partner and fellow-helper concerning you; or as to our brethren, they are the messengers of the churches, the glory of Christ. Show to them therefore in the face of the churches the proof of your love, and of our boasting on your behalf.

With regard to the ministering to the saints, it is superfluous for me to write to you. For I know your eagerness, for which I boast of you to the Macedonians, that Achaia has been ready for the past year; and your zeal has stirred up most of them. Yet I have sent the brethren, lest our boasting of you in this particular should be in vain; that, as I said, you may be prepared; lest if any Macedonians come with me and find you unprepared, we (not to say you) should be put to shame by this confidence. Therefore I thought it necessary to entreat the brethren, that they would go in advance to you, and complete your generous share which had previously been promised, that this might be ready as your gift and not as our extortion. And remember this: He who sows sparingly shall also reap sparingly, and he who sows bountifully shall also reap bountifully. Let each one give as he has purposed in his heart, not grudgingly nor of necessity;

for God loves a cheerful giver. And God is able to make you rich in every grace, that always having all sufficiency in everything, you may be rich in every good work, as it is written :

He dispensed freely, He gave to the poor ;

His righteousness endures for ever.

Now He who supplies seed to the sower shall also supply bread for food and multiply your sowing; and shall cause the fruits of your righteousness to grow; while in every way you are enriched in all simplicity, which produces through us thanksgiving to God. For the ministration of this service not only fully supplies the needs of the saints, but also overflows in many thanksgivings to God; and because of the proof afforded by this ministration they glorify God for your obedience to what you profess concerning the gospel of Christ, and for your simplicity in sharing with them and with all; and in their supplication for you they yearn after you on account of the surpassing grace of God in you. Thanks be to God for His unspeakable gift.

THE APOSTLE VINDICATES HIMSELF AGAINST HIS OPPONENTS

Now I myself entreat you by the meekness and gentleness of Christ; I, Paul, who am lowly when present among you, but am bold towards you when absent; I beseech you, that when I am present I may not be bold with the confidence with which I reckon to be bold against some, who regard us as if we behaved according to the flesh. For though we live in the flesh, we do not fight according to the flesh; for the weapons of our warfare are not of the flesh, but mighty in God to the pulling down of strongholds; we overthrow

reasonings, and every high thing that exalts itself against the knowledge of God, and we make captive every thought to the obedience of Christ, and are ready to avenge all disobedience, when your obedience shall be complete.

You look on things according to outward appearance. If any one trusts in himself that he is Christ's, let him reckon this again with himself, that, as he is Christ's, even so are we also. For though I should boast somewhat more of our authority (which the Lord has given us for building you up and not for pulling you down), I should not be ashamed—I say this, that I may not seem as if I would terrify you by my letters. For his letters (they say) are stern and strong; but his bodily presence is weak, and his speech of no account. Let such a one consider this, that such as we are in word by letters when we are absent, such are we also in deed when we are present. For we do not dare number or compare ourselves with some who commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things beyond our measure, but according to the measure of the province which God allotted to us, a measure to reach even to you. For we do not stretch ourselves beyond measure, as though we did not reach to you; for we were pioneers in preaching the gospel of Christ as far as to you; not boasting of things beyond our measure, that is, of other men's labours; but having hope that, as your faith grows, our province among you will be so greatly enlarged that we shall preach the gospel in the regions beyond you, and not boast of things ready to hand in another man's sphere. But *he who glories, let him glory in*

the Lord. For it is not he who commends himself who is approved, but he whom the Lord commends.

Would you could bear with me in a little folly; but indeed you do bear with me. For I am jealous for you with a god-like jealousy: for I betrothed you to one husband, that I might present a pure virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtlety, your minds should be corrupted and lose the simplicity and the purity that are in Christ. For if he who comes proclaims another Jesus whom we did not proclaim, or if you receive a different spirit which you did not receive, or a different gospel which you did not accept, you might well bear with him. For I reckon that I am in no way behind those pre-eminent apostles. Though I am poor in speaking, yet I am not so in knowledge; but we made it fully known among all what we are to you. Or was I guilty of sin in humbling myself that you might be exalted, because I have preached the gospel of God to you without expense? I robbed other churches, taking supplies from them, that I might minister to you; and when I was present with you and was in want, I was not burdensome to any one; for the brethren who came from Macedonia supplied what I needed; and in everything I kept myself, and will keep myself, from being burdensome to you. As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia. Why? Because I do not love you? God knows. But what I do, that I will do, that I may cut off occasion from those who desire occasion; that they may be found even as we, in that of which they boast. For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder; for even Satan trans-

forms himself into an angel of light; it is no great thing therefore if his ministers also transform themselves into ministers of righteousness, whose end shall be according to their works.

I say again : Let no man think me a fool ; but if you do, yet as a fool bear with me, that I may boast a little. That which I speak, I do not speak it according to the Lord, but as it were foolishly, in this business of boasting. Since many boast according to the flesh, I will boast also. For you bear with fools gladly, because you yourselves are wise. For you bear with a man, if he brings you into bondage, if he devours you, if he takes hold of you, if he exalts himself, if he strikes you in the face. I speak in contempt of myself, as though we had been weak. Yet in whatever any one is bold (I speak foolishly), I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the descendants of Abraham? So am I. Are they ministers of Christ? (I speak as a madman) I am more so; more constantly in hard work, more frequently in prison, more noted for wounds, more often at death's door. Five times I received from the Jews forty strokes less one. Three times I was beaten with rods, once I was stoned, three times I suffered shipwreck, a night and a day I have spent in the deep; frequently journeying, in danger from rivers, in danger from robbers, in danger from my own countrymen, in danger from the Gentiles, in danger in the city, in danger in the desert, in danger in the sea, in danger among false brethren; in toil and travail, in frequent sleeplessness, in hunger and thirst, in frequent fasting, in cold and nakedness. Besides those things that I omit, there is that which presses on me daily, my anxiety for all the churches. Who is weak, and I am not

weak? Who is hurt in the faith, and my heart does not burn? If I must boast, I will boast of the things which concern my weakness. The God and Father of the Lord Jesus, who is blessed for evermore, knows that I do not lie. In Damascus the governor under Aretas the king kept the city of the Damascenes guarded, in order to take me prisoner; yet through a window I was let down in a basket by the wall, and escaped his hands.

SPECIAL REVELATIONS; THE THORN IN THE FLESH

I must boast, though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in Christ more than fourteen years ago who was caught up to the third heaven; (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knows). And I know such a man (whether in the body, or out of the body, I do not know; God knows), that he was caught up into Paradise, and heard unspeakable words, which it is not possible for man to utter. Of such a one will I boast; yet of myself I will not boast, but in my weaknesses. For even if I will desire to boast, I shall not be a fool; for I will say the truth; but now I forbear, lest any one should think of me above that which he sees me to be or hears of me. And lest I should be unduly exalted through these special revelations, there was given me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be unduly exalted. Three times I entreated the Lord for this thing, that it might go from me. And he has said to me: My grace is sufficient for thee; for strength is made perfect in weakness. Most gladly then I will rejoice in my weaknesses, that the strength of Christ may cover [Gr. spread a tabernacle over] me. Therefore

I take pleasure in weaknesses, in reproaches, in constraints, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong.

I have become foolish (in boasting); you drove me to it. For I ought to have been commended by you; for, though I am nothing, in no way was I behind those pre-eminent apostles. Truly the marks of an apostle were shown among you in all patience, in signs and wonders and mighty deeds. For what is there in which you were inferior to the other churches, except this that I myself was not burdensome to you? Forgive me for this injustice!

FINAL WARNINGS AND BENEDICTION

Behold, this third time I am ready to come to you; and I will not be burdensome for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend and be completely spent for your souls! If I love you the more, am I loved the less? But be it so, I did not burden you; yet, being crafty, I caught you with guile. Did I take advantage of you through any of those whom I sent to you? I desired Titus, and with him I sent the brother. Did Titus take any advantage of you? Did we not live by the same Spirit? Did we not walk in the same steps?

You think all this time that we are excusing ourselves to you. In the sight of God we speak in Christ; but we do all things, beloved, for your benefit. For I am afraid lest, when I come, I shall not find you to be such as I would, and that I shall be found by you to be such as you would not; lest perhaps there be wrangling, envy, anger, intrigue slander, whispering, haughtiness, disturbance. I

fear lest, when I come again, my God will humble me among you, and that I shall mourn for many of those who have sinned already, and have not repented of the uncleanness and fornication and wantonness which they practised.

This is the third time I am coming to you. *At the mouth of two or three witnesses shall every word be established.* I told you beforehand when I was present the second time, and now being absent I warn those who have sinned already and all the rest, that, if I come again, I will not spare, since you seek a proof of Christ speaking in me; he is not weak towards you, but is mighty among you. For though he was crucified through weakness, yet he lives by the power of God. For we also are weak in him, but we shall live with him through the power of God (among you).

Test yourselves, whether you are in the faith; examine your own selves. Or do you not understand your own selves, that Jesus Christ is in you, unless indeed you are reprobate? But I hope that you shall know that we are not reprobate. Now we pray to God that you do no evil; not that we may appear approved, but that you may do that which is honourable, and that though we be as reprobate. For we can do nothing against the truth, but for the truth. For we rejoice when we are weak and you are strong; we even pray for this, your full development. Therefore I write these things when absent, that when present I may not use sharpness, according to the authority which the Lord gave me for building up and not for pulling down.

Finally, brethren, farewell. Be well equipped, be of good comfort, be of one mind, live in peace; and the

God of love and peace shall be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

INTRODUCTION

Galatians, an apologia on behalf of Paul's gospel of liberty and of the Spirit, is the most incisive statement ever offered of what constitutes the Saviourhood of Christ from the standpoint of the convert Paul.

Modern scholars usually identify the Galatians of this Letter with the Christians of Pisidian Antioch, Iconium, Lystra and Derbe, evangelized by Paul and Barnabas in A.D. 47-48 (Acts xiii. 14-xiv. 27). These cities fell within the Roman Province of Galatia, and their populations ranked politically as Galatian. As against this "South Galatian" theory some scholars defend, but on weaker grounds, the "North Galatian" hypothesis, i.e. that Paul had visited and evangelized Galatia proper in the northern part of the Province. Some scholars date the Letter from Antioch as early as A.D. 49; but others prefer a date between A.D. 50 and 56.

Jewish-Christian opponents of Paul had followed him up and "bewitched" the Galatians (iii. 1). Holding that, though Christ was Saviour, circumcision and the Law of Moses were essential for membership of the Church, these Judaists maintained that: (a) Paul's Gospel was not valid because he was not one of the original twelve apostles; (b) in setting his converts free from the Law, he was destroying the foundation of God's covenant with men; (c) his doctrine of Christian freedom was not distinguishable from licence.

The Apostle answers by showing that: (a) his gospel and apostleship were authorized by God (Chapters i.-iii.); (b) the covenant of grace with Abraham, not the Law of Moses, is the real foundation of God's relations with His people (Chapters iii.-iv.); (c) his gospel of the Spirit, far from being subversive of morals, alone brings about the true fulfilment of the Law (Chapters v.-vi.).

The Law is but a tutor to bring us to Christ. Sin consists not in falling away from the Law but in falling away from the Crucified. Christ, therefore, must not be supplemented. He is all-sufficient.

TO THE GALATIANS

Paul, an apostle (not from men, nor through man, but through Jesus Christ and God the Father, who raised him from the dead), and all the brethren who are with me, to the churches of Galatia: Grace and peace to you from God the Father and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil age, according to the will of our God and Father; to whom be the glory for ever and ever. Amen.

THE AUTHORITY OF THE APOSTLE'S MESSAGE

I am amazed that you change your allegiance so quickly from Him who called you in the grace of Christ to a different gospel, which is not another gospel; only there are some who trouble you, and wish to pervert the gospel of Christ. But if even we, or an angel from heaven, preach any other gospel than that which we have preached to you, let him be accursed. As we have said already, and I repeat it now: If any one preaches any other gospel to you than that which you have received, let him be accursed. For am I now persuading men or God? Or am I seeking to please men? If I were still pleasing men, I should not be a servant of Christ.

But I would have you know, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man nor was I taught it; it was revealed to me by Jesus Christ. For you have heard of my previous manner of life in the Jews' religion, how very fiercely I used to persecute the church of God, and to make havoc of it; and I made more progress in the Jews' religion than many of my own age among my

countrymen, being more exceedingly zealous for the traditions of my fathers. But when God (who from my birth set me apart and called me by His grace) was pleased to reveal His Son in me, that I might announce the good news of him among the Gentiles; immediately I took no counsel with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and afterwards returned to Damascus. Then after three years I went up to Jerusalem to make the acquaintance of Cephas [Peter], and stayed with him for fifteen days. But I saw none of the other apostles, but only James the Lord's brother. In these things which I write to you, behold, God knows that I do not lie. Afterwards I went into the regions of Syria and Cilicia; and I was unknown by sight to the churches of Judæa which were in Christ; only they heard it said: He who persecuted us in times past now preaches the faith of which he once made havoc. And they glorified God in me.

Then in the course of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And through revelation I went up, and laid before them the gospel which I proclaim among the Gentiles; but privately before those reputed to be leaders, lest it should be thought that my exertions were in vain. But even Titus, who was with me, though he was a Greek, was not compelled to be circumcised; but it was because of false brethren who were introduced secretly and stole in to pry into our liberty which we have in Christ Jesus, that they might reduce us to slavery; but to them we yielded no submission, not even for an hour, that the truth of the gospel might continue with you. But from those who

were of repute (what they once were, it makes no difference to me; God accepts no man's person), they, I say, who were reputed to be leaders, imparted nothing to me. On the contrary, when they saw that I was entrusted with the gospel to the uncircumcised, as Peter was with the gospel to the circumcised; (for He who gave power to Peter to become the apostle to the circumcised also gave me power to become the apostle to the Gentiles); and when James, Cephas, and John, who were reputed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship, that we should go to the Gentiles, and they to the circumcised; adding only this, that we should remember the poor; which very thing I was quite eager to do.

PETER'S EXAMPLE MISLEADS THE GENTILES

But when Cephas came to Antioch I withstood him to his face, because he was to blame. For until some brethren came from James, he used to eat with the Gentiles; but when they came, he began to withdraw and to separate himself, fearing those who were of the circumcision. And the rest of the Jews joined with him in this pretence so that even Barnabas was carried away with their hypocrisy. But when I saw that they were not walking in the straight path of the truth of the gospel, I said to Cephas before them all: If thou, who art a Jew, dost live like the Gentiles, and not like the Jews, why dost thou constrain the Gentiles to live like the Jews? We who are Jews by birth, and not from among the Gentiles, sinners, we know that a man is not justified by works of law, but only through faith in Jesus Christ, and we believed in Jesus Christ, that we might be justified by

faith in Christ, and not by works of law; for by works of law shall no flesh be justified. But if, while we seek to be justified in Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? God forbid. For if I build up again the things which I pulled down, I show myself to be a transgressor. For through law I died to law, that I might live to God. I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live in faith, faith in the Son of God, who loved me and gave himself for me. I do not reject the grace of God; for if righteousness is by law, then Christ died for nothing.

LAW BINDS; THE PROMISES IN CHRIST SET FREE

O foolish Galatians, before whose eyes Jesus Christ was set up publicly as crucified, who bewitched you (that you should not obey the truth)? This only I wish to learn from you: Did you receive the Spirit by works of law or by faith in the message? Are you so foolish? Having begun in the Spirit, do you now make an end in the flesh? Did you suffer so many things in vain; if it is yet in vain? He then who supplies to you the Spirit, and performs mighty works among you, is it by works of law or by faith in the message? Even as *Abraham believed God, and it was reckoned to him as righteousness*. You perceive then that they who are of faith, they are the children of Abraham. And the scripture, foreseeing that God would justify the Gentiles through faith, preached beforehand the gospel to Abraham, saying: *In thee shall all the nations be blessed*. So then they who are of faith are blessed with faithful Abraham.

For as many as are of works of law are under a curse, for it is written: *Cursed is every one who does not continue in all things that are written in the book of the Law to do them.* Now that no one is justified by the Law in the sight of God, is evident; for, *the just man shall live by his faith.* And the Law is not of faith; but, *the man who fulfils them shall live by them* [the statutes]. Christ redeemed us from the curse of the Law, having become a curse for us; for it is written: *Cursed is every one who hangs on a tree;* that to the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

Brethren, I speak after the manner of men: A man's covenant, though it is but a man's, yet when it has been solemnly confirmed, no one sets it aside or adds anything to it. Now to Abraham were the promises spoken, and to his seed. He did not say: And to seeds, as of many; but as of one: *And to thy seed*, which is Christ. And this I say: The Law, which came four hundred and thirty years later, does not make void the covenant, that was confirmed beforehand by God, that it should make the promise of no effect. For if the inheritance is of law, it is no longer of promise; but God has granted it to Abraham by promise. Why then was the Law? It was added because of transgressions, till the scion to whom the promise was made should come, and it was administered through angels by the hand of a mediator. Now, for one, a mediator is not needed; but God is one. Is the Law then against the promises of God? God forbid; for if there had been a law given which could have imparted life, truly righteousness would have been by the Law. But the scripture has shut up all things under sin,

that the promise by faith in Jesus Christ might be given to those who believe. But before the faith came, we were kept in ward under the Law, shut up till [the revelation of] the faith which was to be revealed. So that the Law has been our tutor to bring us to Christ, that we might be justified by faith. But now that the faith has come, we are no longer under a tutor. For you are all the children of God by faith in Christ Jesus. For as many of you as were baptized into Christ have been clothed with Christ. There can be neither Jew nor Greek, there can be neither slave nor freedman, there can be neither male nor female; for you all are one in Christ Jesus. And if you are Christ's, then you are Abraham's children, heirs according to the promise.

Now I say that the heir, as long as he is a child, differs in nothing from a servant, though he is lord of all; but is under guardians and stewards till the time appointed by his father. Even so we, when we were children, were in subjection to the first principles of the world; but when the fullness of the time came, God sent His Son, born of a woman, born under the Law, to redeem those who were under the Law, that we might receive the adoption of sons. And because you are sons, God sent into your hearts the Spirit of His Son, calling out: Abba, Father. So that thou art no longer a servant, but a son; and if a son, then an heir through God.

Then, however, when you did not know God, you did service to those who by nature are no gods. But now that you have come to know God, or rather to be known by God, how can you turn back to the weak and beggarly first principles, and desire to be in subjection to them again? You observe days and months and seasons

and years. I am afraid for you, lest perhaps I have worked hard among you without effect.

Brethren, I beseech you, be as I am; for I am as you are; you did not injure me at all. You know how through a weakness of the flesh I preached the gospel to you the first time. And though my weakness was a trial to you, you neither despised nor rejected me, but received me as an angel of God, even as Christ Jesus. Where then is the blessing you pronounced on me? For I bear you witness, that, if it had been possible, you would have plucked out your own eyes and have given them to me. Have I then become your enemy because I tell you the truth? They zealously seek you, but not in a good way; indeed, they desire to shut you out, that you may fervently seek them. But it is good to be zealously sought in a good cause always, and not only when I am present with you. My little children, of whom I travail in birth again till Christ is formed in you, I could wish to be present with you now, and to speak in a different tone; for I am perplexed about you.

Tell me, you who desire to be under the Law, do you not hear the Law? For it is written, that Abraham had two sons; the one by the handmaid, the other by the free-woman. But the son of the handmaid was born according to the flesh; but the son of the free-woman was born by promise. These things are spoken in a figure, for these women are two covenants; the one from Mount Sinai, bearing children for slavery, which is Hagar. For this Hagar signifies Mount Sinai in Arabia, and answers to Jerusalem which now is, for she is in slavery with her children. But Jerusalem which is above is free, which is our mother. For it is written:

*Rejoice, thou barren who dost not bear ;
Break forth and shout thou who dost not travail ;
For more are the children of the solitary
Than of her who has the husband.*

Now we, brethren, as Isaac was, are the children of promise. But as then he who was born according to the flesh persecuted him who was born according to the Spirit, even so it is now. But what says the scripture? *Turn out the handmaid and her son ; for the son of the handmaid shall not be heir with the son of the free-woman.* So then, brethren, we are not children of the handmaid, but of the free-woman. Christ set us free for freedom ; stand fast therefore, and do not submit yourselves again to a yoke of slavery.

THE WORKS OF THE FLESH ; THE FRUIT OF THE SPIRIT

Behold, I Paul tell you, that if you are circumcised, Christ shall profit you nothing. For I certify again to every man who is circumcised, that he is bound to keep the whole Law. As many of you as would be justified by the Law, you are severed from Christ ; you have fallen from grace. For we wait and hope in the Spirit to be justified through faith. For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but only faith which works by love.

You were running well ; who did hinder you from obeying the truth ? This persuasion was not from him who called you. A little leaven corrupts the whole lump of dough. I have confidence in you in the Lord, that you will not be of a different mind ; but he who troubles you shall bear his judgement, whoever he may be. And I, brethren, if I am still proclaiming circumcision, why am

I still persecuted? In that case the cross has ceased to be a stumbling-block. I would they who unsettle you would even mutilate themselves. It is to freedom, brethren, that you were called; only let not your freedom be an opportunity for the flesh, but by love serve one another. For all the Law is fulfilled in one word, even in this; *Thou shalt love thy neighbour as thyself*. But if you bite and devour one another, take heed that you are not consumed one by another.

I say then: Live by the Spirit, and you shall not fulfil the evil longings of the flesh. For the flesh covets contrary to the Spirit, and the Spirit contrary to the flesh; For these are opposed to each other, so that you may not do the things that you would. But if you are led by the Spirit, you are not under the Law. Now the works of the flesh are evident, and they are these: Fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, strife, jealousy, anger, intrigues, disputes, parties, envy, drunkenness, revelry, and the like; as to which I tell you beforehand as I have already told you, that they who practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And they who are of Christ Jesus have crucified the flesh with its passions and longings. If we live by the Spirit, let us also submit to the Spirit. Let us not become full of conceit, provoking one another, envying one another.

Brethren, if a man is overtaken in any false step, do you who are spiritual help such a one in the spirit of mildness, that he may recover, taking heed to thyself, lest thou also should be tempted. Bear one another's burdens, and so you will fulfil the law of Christ. For if a man

thinks himself to be something, when he is nothing, he deceives himself. But let every man test his own work, and then shall he have ground for boasting in himself alone, and not in his neighbour. For each one shall carry his own load. Let him who is under instruction in the word share all his good things with his teacher. Do not be misled; God is not mocked; for whatever a man sows, that shall he also reap. For he who sows in his own flesh, of the flesh he shall reap corruption; but he who sows in the Spirit, of the Spirit he shall reap eternal life. Let us not be weary in well-doing; for in due time we shall reap, if we do not give way. So then, as we have opportunity, let us work for the good of all men, especially of those who belong to the family of the faith.

FINAL WARNING AND BENEDICTION

See with what large writing I have written to you with my own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised, only that they may not be persecuted for the cross of Christ. For they who are circumcised do not themselves keep the Law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, but in the cross of our Lord Jesus Christ, by whom the world has been crucified to me and I to the world. For neither circumcision nor uncircumcision is of any avail, but only a new creation. And as many as shall walk by this rule, peace and mercy be on them, and on the Israel of God. For the rest let no one trouble me; for I bear in my body the marks of (the Lord) Jesus.

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

INTRODUCTION

Like Colossians, Philippians and Philemon, this Letter was written by Paul in prison at Rome, probably in A.D. 62 or 63. It is closely related to Colossians.

The words "in Ephesus" in the opening verse are not found in some of the oldest authorities, which suggests that the Letter may have been addressed to a number of churches, and not exclusively to one place, in Proconsular Asia; its contents are in keeping with this idea. The style is general; there is an absence of controversy; some passages are more in the nature of a sacred poem, and seem to be directed to the emotions rather than to the understanding.

Ephesians has been described as an expression of thanksgiving that the Lord's prayer for his Church, as contained in the seventeenth chapter of St. John's Gospel, was in process of fulfilment. Its main theme is the unity of mankind in Christ, and as a result the unity of the Church, which is Christ's Body. Paul would stir up his readers to higher levels of life and closer unity by setting before them the ideal of the Church in God's eternal purpose. Its theology advances far beyond some of the other Pauline writings; the controversy between Jews and Gentiles is treated as a thing of the past; and the Cross of Christ is exalted as the supreme proof of God's love and the only power which can successfully overcome the barriers of racial pride and national prejudice.

There are inexhaustible mystic elements in this Letter. With bold originality the writer traces out a philosophy of history through the ages, and the ease with which he moves in the mystical sphere of heavenly places is commensurate with his practical zeal when he passes into the lower region of daily duties and family life; while his prayer for his readers, and his description of the equipment for the soldier of Christ, are among the classical passages of literature which have profoundly influenced Christian thought throughout the centuries.

TO THE EPHESIANS

Paul, an apostle of Christ Jesus by the will of God, to the saints who are (in Ephesus) and to the faithful in Christ Jesus: Grace and peace to you from God our Father and the Lord Jesus Christ.

THE REVEALED WILL OF GOD

Blessed be the God and Father of our Lord Jesus Christ, who blessed us with all spiritual blessings in the heavenlies in Christ; according as He chose us in him before the foundation of the world, that we should be holy and without blame before him in love. And He appointed us beforehand that we should become heirs to Himself through Jesus Christ, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed upon us in the Beloved. In whom we have redemption through his blood, the forgiveness of our transgressions, according to the riches of His grace, with which He enriched us in all wisdom and understanding. And He made known to us the mystery of His will, according to His good pleasure which He purposed in him, that when the time was fully come it should be declared that all things, the things in the heavens and the things on the earth, should be gathered into one in Christ; in whom also we obtained an inheritance, since we were appointed beforehand according to the purpose of Him who works all things by the counsel of His own will; that we, who before had hoped in Christ, should be to the praise of His glory. And in him you also, after you had heard and believed the word of truth, the gospel of your salvation, in him you were sealed with the Holy Spirit of promise, who is an earnest that our inheritance

will be to the praise of His glory in the redemption of His purchased possession.

THANKSGIVINGS AND PRAYERS

For this reason I also, after I heard of your faith in the Lord Jesus and your love to all the saints, do not cease to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may grant you the spirit of wisdom and unfold the knowledge of Himself so that, with the eyes of your soul enlightened, you may know what that hope is to which He called you, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power towards us who believe, according to that working of His mighty strength, which He exercised in Christ when He raised him from the dead and set him at His own right hand in the heavenlies, far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in that which is to come; and *He put all things in subjection under his feet*, and gave him to be over all things the head to the church, which is his body, the Pleroma [Divine Fullness] of him who everywhere fills all things.

And He gave life also to you, who were dead in the transgressions and sins in which at one time you lived according to the course of this world, according to the prince of the power of the air, of the spirit now at work in the children of disobedience; among whom also we all once lived in the desires of our flesh, fulfilling the will of the flesh and of the mind, and were by nature the children of wrath, like the rest. But God, who is rich in mercy, for His great love with which He loved us, made

us alive together with Christ, even when we were dead through sins (by grace you have been saved), and raised us up with him, and made us sit with him in the heavens in Christ Jesus; that in the ages to come He might show the surpassing riches of His grace in kindness towards us in Christ Jesus. For by grace you are saved through faith, and that not of yourselves, it is the gift of God; it does not come from works, lest any man should boast. For we are His workmanship and were created in Christ Jesus for good works, which God prepared beforehand, that we should occupy ourselves with them.

JEW AND GENTILE RECONCILED THROUGH THE CROSS

Therefore remember, that at one time you, the Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision, made by hands in the flesh; remember, I say, that at that time you were without Christ, and were counted as aliens from the state of Israel and strangers to the covenants of the promise, having no hope, and without God in the world; but now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace, who made the two one, and broke down the middle wall that was a barrier between us; having through his flesh done away with the cause of hatred, that is to say, the law of commands in the form of decrees; that in himself he might create of the two one new man, so making peace; and that he might reconcile both to God in one body through the cross, by which he put an end to the hatred; and he came and *preached the good tidings of peace to you who were afar off, and to those who were near*. For through him we both have our approach to the Father in one Spirit.

So then you are no longer strangers and aliens, but fellow-citizens with the saints, and belonging to the household of God, being built on the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom every building, fitly framed together, grows into a holy temple in the Lord, in whom you also are being built together in the Spirit, that God may dwell in you.

GOD'S PURPOSE FOR THE GENTILES

On this account I, Paul, am in prison for Christ Jesus, for the sake of you Gentiles, if indeed you have heard of the stewardship of the grace of God which was given me towards you, that by revelation was made known to me the mystery (as I wrote before in a few words, which, when you read, you can perceive my understanding of the mystery of Christ), which in other ages was not made known to the sons of men, as it has now been revealed to his holy apostles and prophets by the Spirit; namely, that the Gentiles should be joint-heirs, belonging to the same body, and sharers of the promise which is in Christ Jesus through the gospel; of which I was made a minister, by the gift of the grace of God given to me, according to the working of His power. To me, who am less than the least of all saints, was given this grace, to preach to the Gentiles the unsearchable riches of Christ, and to enlighten them as to the stewardship of the mystery which from all ages has been hidden in God, who created all things; so that now the manifold wisdom of God might be made known through the church to the rulers and powers in the heavenlies, according to the purpose of the ages which He purposed in Christ Jesus our Lord; in

whom we have freedom to approach with confidence through our faith in him. Therefore I ask that you [or, I] may not lose heart through my distress for your sakes, which is your glory.

On this account I bend my knees before the Father, from whom every fatherhood in heaven and on earth derives its name, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that, being rooted and grounded in love, you may be well able to grasp with all the saints what is the breadth and length and height and depth; and to know the love of Christ, the love surpassing knowledge, that you may be filled with all the fullness that comes from God.

Now to Him who is able to do far more than all that we ask or think, according to the power that is at work in us, to Him be the glory in the church and in Christ Jesus through all generations, for ever and ever. Amen.

HOLINESS SHOWS ITSELF IN ALL RELATIONS OF LIFE

Now, as one in prison for the Lord's sake, I call on you to behave in a way worthy of the vocation to which you were called, with all lowliness and gentleness, with patience, bearing with each other in love; earnestly seeking to keep the unity of the Spirit in the peace which binds us together; one body and one Spirit, even as you were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But to every one of us the grace was given according to the measure of the gift of Christ. Therefore He said:

*He ascended on high and led captivity captive,
And He gave gifts to men.*

(Now this, *He ascended*, what is it but that he first descended into the lower parts of the earth? He who came down is the same also who went up far above all the heavens, that he might fill all things.) And *he gave* some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, to equip the saints for the work of ministering, for the building up of the body of Christ; till we all come into the unity of the faith and of the knowledge of the Son of God, to full manhood, to the measure of the stature of the fullness of Christ; that we may no longer be children, tossed to and fro, and driven about by every wind of doctrine, by the tricks of crafty men, according to the wiles of error; but dealing truly in love, we may grow up in all things into him, who is the head, even Christ, through whom all the body, closely joined and knit together with that which every joint supplies, by the proper functioning of each individual part, brings about its own growth for its development in love.

This I say then, and charge you in the Lord, that you no longer behave as the Gentiles do, in the vanity of their minds, being darkened in their understanding, rendered aliens from the life that is in God through the ignorance that is in them, because of the hardening of their hearts; who have become callous and have given themselves up to wantonness, to traffic in all uncleanness, and that greedily. But you did not learn Christ thus; if indeed you heard him and were instructed in him, even as the truth is in Jesus. As regards your former manner of life, put off the old nature which is corrupted by the

longings of deceit, and be renewed in the spirit of your mind, and put on the new nature which is according to God, and was created in righteousness and holiness of the truth. Therefore putting away falsehood *speak every man truth with his neighbour*; for we are members one of another. *Be angry, yet without sinning*; let not the sun go down on your anger; neither give the devil an opportunity. Let him who stole steal no more; but let him rather work hard, putting his hands to that which is good, that he may have something to share with him who is in need. Let no vile utterance proceed out of your mouth, but that which is good, to benefit others as need may require, that it may impart grace to those who hear. And do not grieve the Holy Spirit of God, in whom you were sealed to the day of redemption. Let all bitterness and passion and anger and clamour and evil speaking, with all malice, be put away from you; but be kind one to another, tender-hearted, forgiving one another, even as God forgave you in Christ. Become then imitators of God, as dear children, and live in love, as Christ also loved you, and gave himself up for you, an offering and a sweet-smelling sacrifice to God. But as becomes saints, let fornication and all uncleanness or covetousness not be even mentioned among you; nor filthiness, nor foolish talking, nor low jesting, which are not befitting; but instead let there be giving of thanks. For this you are well aware of, that no fornicator, nor impure man, nor covetous person who is an idolater, has any inheritance in the kingdom of Christ and of God. Let no one deceive you with vain words; for on account of these things the wrath of God comes on the children of disobedience. Do not therefore become partakers with them. For you were

once darkness, but are now light in the Lord; live as children of light (for the fruit of the light is in all goodness and integrity and truth), proving what is acceptable to the Lord; and have no fellowship with the unfruitful works of darkness, but rather expose them; for it is a shame even to speak of the things which are done by them in secret. But all things are evident when they are exposed by the light; for whatever is made manifest is light. Therefore it is said:

*Awake thou who sleepest,
And arise from the dead,
And Christ will shine upon thee.*

Take good heed, then, how you behave yourselves, not as fools but as wise men; buying up the opportunity, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is. And do not be intoxicated by wine, which leads to utter abandonment, but be filled by the Spirit; speaking to each other in psalms and hymns and spiritual songs, chanting and singing to the Lord in your hearts; giving thanks always for all things to God the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of Christ.

Wives, submit yourselves to your own husbands, as to the Lord. For the husband is the head of the wife, even as Christ, being himself the saviour of the body, is the head of the church. But as the church is subject to Christ, so also let the wives be to their own husbands in everything.

Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that, having cleansed it in the fountain of water with the word, he

might sanctify it, and present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Even so ought men to love their wives as their own bodies. He who loves his wife loves himself. For no man ever yet hated his own flesh, but nourishes and cherishes it, even as Christ does the church, for we are members of his body. *For this cause shall a man leave his father and mother, and shall cleave to his wife, and the two shall become one flesh.* This mystery is great; but I speak as to Christ and as to the church. Yet do you also each one of you so love his wife even as himself; and let the wife see that she fears her husband.

Children, obey your parents in the Lord; for this is right. *Honour thy father and mother* (which is the first commandment with a promise), *that it may be well with thee, and that thou mayest live long on the earth.* And, you fathers, do not provoke your children to anger; but bring them up in the instruction and admonition of the Lord.

Servants, be obedient to those who are your masters according to the flesh, with fear and trembling, in the singleness of your hearts, as to Christ; not with eye-service, to please men, but as the servants of Christ, doing the will of God from the heart; with good will rendering your service, as to the Lord and not to men; knowing that whatever good thing each man does, whether he is a slave or free, that he shall receive again from the Lord. And, you masters, deal with them in the same way, desisting from threats; knowing that both your and their Master is in heaven; and with Him there is no respect of persons.

THE EQUIPMENT FOR THE SOLDIER OF CHRIST

Finally, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that you may be able to stand against the cunning arts of the devil. For our wrestling is not with flesh and blood, but with the rulers, with the powers, with the princes of this age of darkness, with wicked spirits in the heavenlies. Therefore take to you the whole armour of God, that you may be able to resist in the evil day, and having done everything, to stand. Stand therefore, *having your loins girt with truth*, and *having put on the breastplate of righteousness*; and *having shod your feet with the preparation of the gospel of peace*; in all things taking the shield of faith, with which you shall be able to extinguish all the fiery darts of the wicked one; and take *the helmet of salvation*, and *the sword of the Spirit*, which is *the word of God*; praying at all seasons with all manner of prayer and supplication in the Spirit, and keeping intent on this with all perseverance and supplication for all the saints, and for me, that speech may be given to me in opening my mouth with boldness to make known the mystery of the gospel, for which I am an ambassador in chains; that I may speak boldly of it as I ought to speak.

But that you also may know my affairs, how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things; I have sent him to you for this very purpose, that you may know our affairs, and that he may comfort your hearts.

Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ. Grace be with all those who love our Lord Jesus Christ in sincerity.

INTRODUCTION

Philippi, like other Roman colonies, was a representation of the Roman people in miniature. The magistrates, elected by the senate of the colony, were attended by lictors bearing "fasces"; and their authority within their own district was so considerable that it excluded even that of the governor of the province.

The Apostle in the course of his second missionary journey crossed over from Asia, set foot for the first time on European ground at the seaport of Neapolis, and proceeded at once to the mother city of Philippi. He was accompanied by Silas, Timothy and Luke.

Philippians was written to thank and encourage Lydia, a dealer in purple, the prison warder and the other members of the Church. With some of these people the intrepid pioneer had become acquainted under most difficult circumstances. Ten or eleven years had passed since he and Silas had found themselves shut into the inner part of the prison, their feet pinioned in the stocks, their backs all bruised and sore after the strokes of the rods. That night had been memorable for its trials, but still more memorable for its joys and trophies.

This Letter, written from another prison in Rome A.D. 62, proves that some of the choicest literature in the world goes back to the long night-watches of those who learnt hard lessons in durance vile. It also shows the strength and tenderness of the ties which bound the converts to their spiritual father. It may be that the Apostle wrote more than one letter and paid more than one visit to his first Church in Europe. The leader himself had grown in grace and in the knowledge of his Lord and Saviour, whose spirit of triumphant joy breaks through at every turn in these radiant messages. To write to his devoted friends, even from prison, was a labour of love; for he had "learned the secret."

TO THE PHILIPPIANS

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus, together with the bishops [or, overseers] and deacons, who are in Philippi. Grace and peace to you from God our Father and from the Lord Jesus Christ.

THANKSGIVING AND PRAYERS; NEWS FROM PRISON

I thank my God at every mention of you, always in every prayer of mine entreating for you all with joy, because of your fellowship in the gospel from the first day till now; and I am persuaded of this, that He who began a good work in you will continue it till the day of Christ Jesus; even as it is right for me to think this of you all, because you have me in your hearts, and are all sharers with me of grace, both in my imprisonment and in the defence and establishment of the gospel. For God is my witness, how I long after you all in the tender mercies of Christ Jesus.

And this I pray, that your love may go on growing to fuller knowledge and to all discernment, that you may approve the things that are excellent, that you may be sincere, hurting no one's conscience, till the day of Christ; being filled with the fruit of righteousness, fruit which comes through Jesus Christ, to the glory and praise of God.

But I would have you know, brethren, that the things which happened to me have turned out rather for the progress of the gospel; so that my bonds in Christ became known throughout the Praetorian guard and to all the rest; and most of the brethren in the Lord, gaining

confidence through my bonds, are much more bold to speak the word of God without fear. Some indeed proclaim Christ even from envy and strife; and some from good will; the latter do it out of love, knowing that I am kept for the defence of the gospel; but the former proclaim Christ out of intrigue, not sincerely, thinking to add to my distress in my bonds. What then? Only that in every way, whether by way of pretext or in truth, Christ is proclaimed; and in this I rejoice, yea, and will rejoice. For I know that the result of this will be my preservation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing shall I be put to shame, but that with all boldness, now as ever, Christ will be exalted in my body, whether by life or by death. For to me to live is Christ, and to die is gain. But if to live in the flesh is the outcome of my labour, then I do not know what I would choose. For I am deeply affected by the two things, having the longing to go and to be with Christ, which is best of all; yet to continue in the body is more needful for your sakes. And having this confidence, I know that I shall remain and shall continue with you all for your progress and joy in the faith; that your rejoicing may be richer in Jesus Christ through me because of my presence with you again.

THE EXAMPLE OF CHRIST IN SELF-DENIAL AND HUMILITY

Only let your conduct be worthy of the gospel of Christ; that whether I come and see you or else be absent, I may hear concerning you, that you stand fast in one spirit, with one mind, together making every effort for the faith of the gospel; without being in the least

terrified by your adversaries; which indicates to them their destruction, but your preservation, and that from God. For to you it has been granted on behalf of Christ, not only to believe in him, but also to suffer for his sake; and you are engaged in the same conflict which you saw, and now hear, to be in me.

If there is then any encouragement in Christ, if any incentive of love, if any fellowship of the Spirit, if any tender mercies and compassions, fill up my joy by holding the same opinion, having the same love, being of one accord, of one mind; doing nothing through intrigue or vainglory, but in lowliness of mind each esteeming the other better than himself; each one not aiming at his own interests but at the interests of others also. Let this mind be in you which was also in Christ Jesus; who, though he was originally in the form of God, did not regard his equality with God as always to be insisted on [Gr. a prize to be grasped] but made himself of no repute [Gr. emptied himself], taking the form of a servant, being made in the likeness of men; and being found a man in outward bearing, he humbled himself and became obedient to death, even the death of the cross. Therefore God also highly exalted him, and conferred on him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and on earth and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

So then, my beloved, as you have always obeyed, not only as in my presence but now in my absence much more, work out your own salvation with fear and trembling; for it is God who enables you both to will and to effect His good pleasure. Do all things without

murmuring and disputing, that you may be blameless and pure, *the children of God without reproach*, in the midst of *a crooked and perverse generation*, among whom do you shine as light-bearers in the world, holding out the word of life; that I may have ground for boasting in the day of Christ, that I did not exert myself in vain, nor toil without effect. Indeed if I am offered up [Gr. poured out as a drink-offering] on the sacrifice and service of your faith, I rejoice and congratulate you all. For the same cause do you also rejoice and congratulate me.

TIMOTHY AND EPAPHRODITUS ARE COMMENDED

But I trust in the Lord Jesus to send Timothy shortly to you, that I also may feel heartened when I know your state; for I have no man so at one with me, who will take a genuine interest in your affairs. For all seek their own, not the things of Christ Jesus. But you know how he stood the test, that, as a son with his father, he has served with me in the spread of the gospel. Him therefore I hope to send at once, as soon as I shall see how it will go with me. But I trust in the Lord that I myself also shall come shortly.

Yet I thought it necessary to send to you Epaphroditus, my brother, and fellow-worker, and fellow-soldier, but your messenger and minister to my wants. For he longed to see you all, and was distressed because you had heard that he had been sick. And indeed he was sick even to death; but God had mercy on him, and not on him only but on me also, that I should not have sorrow upon sorrow. I sent him therefore the more eagerly, that, when you see him again, you may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord

with all gladness, and hold such men in honour; because for the work of Christ he came close to death, risking his life to supply what was lacking in your service to me.

THE LOSS AND GAIN OF THE FOLLOWER OF CHRIST

For the rest, my brethren, rejoice in the Lord. To write the same things to you is not at all irksome to me, while it serves to assure you. Beware of the dogs, mind the evil workers, mind those who mutilate themselves; for we are the true circumcision, who worship God by the Spirit, and make our boast in Christ Jesus, and have no confidence in the flesh; though I myself might have confidence even in the flesh. If any other man thinks that he has ground for confidence in the flesh, I have yet more; circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; in the Law, a Pharisee; in zeal, persecuting the church; in the uprightness which is in the Law, found blameless. But the things that were an advantage to me, those I counted loss for the sake of Christ. And in very truth I count all things to be loss because of the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and deem them as rubbish, so that I may win Christ and be found in him, not having as my righteousness that which is of the Law, but that which comes through faith in Christ. I mean the righteousness which comes from God by faith, in knowing him, and the power of his resurrection, and the fellowship of his sufferings, as I become conformed to his death; if possibly I may attain to the resurrection from the dead. Not as though I have already attained to it or am already perfected; but I press on, if only I may lay hold of it, seeing

that I was laid hold of by Christ Jesus. Brethren, I do not count myself to have laid hold as yet, but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the mark, for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are mature, hold this opinion; and if in anything you think otherwise, God shall open up even this to you. Only, as far as we have already attained, let us go on by the same (rule).

Brethren, join together in imitating me, and mark those who behave themselves according to the example we give you. For many conduct themselves, of whom I have told you often, and now tell you with sorrow, that they are the enemies of the cross of Christ; their end is destruction, their god is their stomach, and their glory is in their shame, they mind earthly things. For the state of which we are citizens is in heaven; and from there we expect a Saviour, the Lord Jesus Christ; who shall transform the body of our low estate that it may be made like to the body of his glorious state, according to the might of his power in bringing all things into subjection to himself. Therefore, my brethren, beloved and greatly desired, my joy and crown, so stand fast in the Lord, my beloved.

SUBJECTS FOR MEDITATION; AFFECTIONATE THANKS

I entreat Euodia, and I entreat Syntyche, to be of the same mind in the Lord. Yea, I beg thee also, my true colleague, help those women who took part with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let your

equity be known to all men. The Lord is at hand. In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, shall keep guard over your hearts and thoughts in Christ Jesus.

Finally, brethren, whatever is true, whatever is venerable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious; if there is any virtue, and if there is any praise, consider these things. The things which you learned and received and heard and saw in me, practise those things; and the God of peace will be with you.

But I rejoiced in the Lord greatly, that now at length you have revived your thought for me; seeing that you did indeed take thought, but you lacked opportunity. Not that I speak in respect of want; for I have learned in whatever state I am to be content. I know what it is to be brought low, and I know what it is to have more than enough; everywhere and in all things I have learned the secret both to be full and to be hungry, both to have plenty and to be in want. I can do all things through Christ who strengthens me. Yet you did well in sharing with me in my distress. And you yourselves, O Philippians, know also, that in the beginning of the gospel, when I went out from Macedonia, no church shared with me in giving and receiving, but you only. For even in Thessalonica you sent once and again to the relief of my need. Not that I wish for the gift; but I wish for the fruit that increases to your account. But I have received all, and have more than enough; I am supplied to the full, having received from Epaphroditus the

things which were sent from you, an odour of a sweet smell, an acceptable sacrifice, well-pleasing to God. And my God shall fulfil every need of yours according to His riches in glory in Christ Jesus.

Now to our God and Father be the glory for ever and ever. Amen.

Greet every saint in Christ Jesus. The brethren who are with me greet you. All the saints greet you, especially they who are of the Emperor's household.

The grace of our Lord Jesus Christ be with your spirit.

INTRODUCTION

Colossæ, an ancient city of Phrygia, distant about ten miles from Laodicea and thirteen from Hierapolis, was situated on the most important route of commerce in the eastern part of the Roman Empire. Consequently it was a place where new ideas and new thoughts were in circulation.

Colossians, which was written by Paul while in prison at Rome in A.D. 62 or 63, is an instance of a letter written by the Apostle to people whom he had never met, members of a church which he had not directly founded.

Two influences seem to have been at work in leading the Colossians astray. One was Judaism, with its emphasis on circumcision, ceremonial observances, and the keeping of the Sabbath. The other was a theosophic speculation in which angelic beings were set forth as intermediaries between God, unapproachable in His supremacy, and human beings. The Apostle, by way of correction, exhibits the person and work of Christ in relation to the human race. Christ is the image of the Invisible God, and all the treasures of wisdom and knowledge are hidden in him. The believer's union with Christ in his death and resurrection will give good assurance of his escape from the corruption of his sinful nature. In the light of this truth, outward observances for the attainment of purity will lose their attraction and the mediation of angels will be seen to be unnecessary.

The word Pleroma is used in this Letter and in Ephesians, as well as in the Prologue to the fourth Gospel. It expresses the fullness or perfection of God, the aggregate of the attributes, virtues, and energies of the Supreme Being. Then it is transferred to Christ. The Pleroma was embodied in him when he became man; and it dwells in his glorified Body. The term is also used of the Church. It is the complete moral and intellectual perfection to which Christians aspire.

TO THE COLOSSIANS

Paul, an apostle of Christ Jesus through the will of God, and brother Timothy, to the saints and faithful brethren in Christ who are in Colossæ: Grace and peace to you from God our Father.

THANKSGIVING AND PRAYER

We give thanks to God the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which you have towards all the saints, because of the hope which is laid up for you in heaven; of which hope you heard before in the true message of the gospel, which has come to you, as it has gone into all the world; bearing fruit and increasing, as it does also in you, since the day you heard and experienced the grace of God in truth; as you learned from Epaphras our dear fellow-servant, who is a faithful minister of Christ on your behalf, who also declared to us your love in the Spirit.

On this account we also, since the day we heard it, have not ceased praying for you, and desiring that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; that you may live in a way worthy of the Lord so as to please Him in all things, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might, according to His glorious power, so as to endure everything with joyful patience; giving thanks to the Father, who made us fit to share in the inheritance of the saints in light. He rescued us from the power of darkness and translated us into the kingdom of His beloved Son, in

whom we have our redemption, the forgiveness of our sins; and he is the image of the unseen God, the firstborn of all creation; for in him were created all things that are in heaven and on earth, seen and unseen, whether the throne or dominion or government or might; all things were created through him and for him: and he is before all things, and in him all things consist [hold together]. And he is the head of the body, that is, of the church; he is the beginning, the firstborn from the dead; that among all he may hold the first place. For all the Pleroma [Divine Fullness] was pleased to dwell in him; and through him to reconcile all things to Himself, having made peace through the blood of his cross; through him, I say, whether things on earth or things in heaven.

RECONCILIATION THROUGH CHRIST

And you, who were once aliens and enemies in your minds through your wicked works, he has now reconciled in the body of his flesh through death, to present you holy and blameless and without reproach in his sight; provided that you continue firmly grounded and fixed in the faith, and are not moved away from the hope of the gospel which you have heard, which was proclaimed among all creatures under heaven, and of which I Paul was made a minister.

Now I rejoice in my sufferings for you, and fill up on my part that which is lacking of the pains of Christ in my flesh for his body's sake, which is the church; of which I was made a minister, according to the stewardship of God which was given to me for you, fully to preach the word of God, the mystery which was hidden from

all ages and generations, but has now been made clear to His saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; and him we proclaim, warning every man, and teaching every man in all wisdom, that we may present every man full-grown in Christ; to this end I work hard, exerting myself according to the operation of Him who works mightily in me.

For I would that you knew how great a conflict I have for you and for those in Laodicea, and for as many as have not seen my face in the flesh; that their hearts may be encouraged, they being instructed in love, even to all the riches of the full assurance of understanding, to the full knowledge of the mystery of God, which is Christ, in whom are hidden all the treasures of wisdom and knowledge. And this I say, lest any one should beguile you with persuasive words. For though I am absent in the flesh, yet am I with you in the spirit, rejoicing and observing your order and the steadfastness of your faith in Christ.

FALSE PRECEPTS AND DOCTRINES OF MEN

As therefore you received Christ Jesus the Lord, so conduct yourselves in him, rooted and built up in him, and confirmed in the faith, as you were taught, rich in thanksgiving. Beware lest any one may make a prey of you by philosophy and vain deceit, according to the tradition of men, according to the first principles of the world, and not according to Christ. For in him all the Fullness of the Godhead dwells bodily. And you have your fullness in him, who is the head of all rule and power; in him also

you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, through the circumcision that is in Christ, since you were buried with him in baptism, and were also raised up with him through your faith in the working of God, who raised him from the dead. You also, who were dead through your transgressions and your uncircumcised state, He made you alive together with him, having forgiven us all our transgressions, having cancelled the bond that was against us with its decrees, and for which we were liable; and he has taken it out of the way, nailing it to the cross; and having despoiled rulers and authorities, he exposed them publicly and triumphed over them by it.

Let no one then judge you about eating or drinking or in regard to a feast-day, the new moon or the sabbath, which are a shadow of things to come; but the substance is in Christ. Let no one rob you of your reward by taking delight in humility and the worship of angels, taking his stand upon the things which he has seen, wrongly proud of his thoughts of the body, and not holding fast the head, from which all the body, nourished and knit together by the joints and ligaments, grows with the increase that comes from God. If you died with Christ from the first principles of the world, why, as though living in the world, do you subject yourselves to decrees? Handle not; taste not; touch not; (all which things are to perish with the using), according to the precepts and doctrines of men. These things have indeed a show of wisdom in self-directed worship and humiliation and disregard of the body, yet are not of any value against the indulgence of the flesh.

THE NEW NATURE SEEN IN ALL THE DUTIES OF LIFE

If then you are risen with Christ, seek the things which are above where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things on the earth. For you died, and your life is hidden with Christ in God. When Christ, who is our life, shall be seen, then shall you also be seen with him in glory. Put to death therefore your members which are on the earth, fornication, impurity, evil passion, wicked desire, and covetousness which is idolatry; on account of which things the wrath of God comes (on the children of disobedience); which things you also practised at one time, when you lived in them. But now put away from you all these things, anger, passion, malice, blasphemy, shameful speaking out of your mouth. Do not lie one to another, seeing that you have put off the old nature with its practices; and have put on the new nature, which is being renewed to full knowledge according to the image of Him who created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, slave nor freeman; but Christ is all, and in all. Clothe yourselves then, holy and beloved, as the chosen of God, with a heart of mercy, kindness, humility, gentleness, patience; bearing with each other and forgiving each other, if any one has a complaint against another; even as the Lord forgave you, so also do you. And over all these things put on love, which is the bond of perfection. And let the peace of Christ rule in your hearts, the peace to which you were called in one body, and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and exhorting yourselves

in psalms and hymns and spiritual songs, singing with grace in your hearts to God. And whatever you do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him.

Wives, submit yourselves to your husbands, as it is fitting in the Lord. Husbands, love your wives, and do not be bitter against them. Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, do not provoke your children, that they may not be disheartened. Servants, obey in all things your masters according to the flesh; not with eye-service, to please men, but in singleness of heart, fearing the Lord; and whatever you do, work it out with all your soul, as to the Lord, and not to men; knowing that from the Lord you shall receive the inheritance which is your reward; it is to the Lord Christ you render your service. For he who does wrong shall receive again the wrong which he has done; and there is no respect of persons. Masters, render to your servants that which is just and fair, knowing that you also have a Master in heaven.

Persevere in prayer, and be watchful in it with thanksgiving; at the same time praying also for us, that God may open to us a door for the word, to speak the mystery of Christ, for which I am imprisoned; that I may make the mystery known, as it is right and proper for me to speak. Behave yourselves wisely towards those who are outside, buying up the opportunity. Let your speech be always seasoned with the salt of grace, that you may know how you ought to answer each one.

FINAL GREETINGS

Tychicus, the beloved brother and faithful minister and fellow-servant in the Lord, will make known to you all my affairs; I have sent him to you for this very purpose, that you may know how we fare and that he may comfort your hearts, together with Onesimus the faithful and beloved brother, who is one of you. They will make known to you all that is going on here.

Aristarchus my fellow-prisoner greets you, and so do Mark, the cousin of Barnabas (about whom you received directions; if he comes to you, receive him) and Jesus, who is called Justus; these are of the circumcision; these only are my fellow-workers for the kingdom of God, men who have proved a comfort to me. Epaphras, who is one of you, a servant of Christ Jesus, greets you, always wrestling for you in his prayers, that you may stand complete and fully assured in all the will of God. For I bear witness to him, that he takes great trouble for you and for those in Laodicea, and for those in Hierapolis. Luke, the beloved physician, and Demas, greet you. Greet the brethren who are in Laodicea, also Nympha, and the assembly which is in her house. And when this letter is read among you, arrange that it is read also in the congregation of the Laodiceans; and that you also read the letter from Laodicea. And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. The greeting of me, Paul, by my own hand. Remember my bonds. Grace be with you.

INTRODUCTION

Thessalonica, a city of Macedonia, is second only to Constantinople among the towns of European Turkey. Under the Roman Empire it enjoyed the autonomy of a free city and appointed its own magistrates, called "politarchs." It is better known to us as Salonika.

When Paul and Silas came here, the Jews were active in opposition. The Church at first consisted of very few Jews, a fair number of Greeks and some distinguished women. First and Second Thessalonians were written at Corinth, probably in A.D. 51-52, to encourage the members in their new spiritual life and to remove their anxiety for those who died before the expected return of the Son of God from heaven. The restraining power mentioned in Second Thessalonians has been variously interpreted; but there is no ambiguity about the advice to those who made the promise of Christ's coming an excuse for indolence: If any one will not work, neither let him eat.

If the Letters of Paul were placed in the order in which they were written, these two would come first. The New Testament contains only a portion of his official correspondence. We know that he was the counsellor and friend of widely scattered churches; and he even wrote to those whom he knew only by hearsay. In some cases he had to administer stern rebuke. And it shows the esteem in which he was held that the Church which received such a letter did not destroy it, but preserved it so carefully that eventually it found a place in the Canon. His private correspondence must have been even more considerable. The Letter to Philemon is an example of this kind. We can readily imagine that writing or dictating must have imposed a constant strain. Perhaps the enforced leisure of prison gave opportunity for letters, both to churches and to individuals, which otherwise might not have been written.

TO THE THESSALONIANS: *FIRST*

Paul and Silas and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you.

PRAYERS; THANKS FOR TIMOTHY'S GOOD REPORT

We give thanks to God always for you all, making mention of you in our prayers, remembering constantly your work in the faith, your labour in love and your patience in the hope of our Lord Jesus Christ, before our God and Father; knowing, brethren beloved by God, that you are chosen; because our gospel came not to you in word only, but also in power, and in the Holy Spirit, and in full assurance; even as you know what manner of men we showed ourselves among you for your sakes. And you became imitators of us and of the Lord, having received the word in great distress, with joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and Achaia. For from you the word of the Lord was published not only in Macedonia and Achaia, but in every place your faith towards God has spread abroad, so that there is no need for us to say anything. For they themselves declare concerning us what kind of reception we had with you, and how you turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, Jesus, who rescues us from the wrath to come.

For you yourselves, brethren, know our entry among you, that it has not been without good effect; but having suffered before and been shamefully treated at Philippi, as you know, we became confident in our God to speak to

you the gospel of God amid much opposition. For our exhortation was not in deceit, nor in impurity, nor with guile; but as we were approved by God to be entrusted with the gospel, even so we speak, to please not men but God, who tries our hearts. For we did not at any time use flattering words, as you know, nor a cloak of covetousness, God is witness; nor did we seek praise from men, from you, or from others, when we might have used our authority, as the apostles of Christ. But we showed ourselves mild in the midst of you, as when a nurse cherishes her children. Yearning after you thus, we were very glad to share with you, not only the good news of God but also our very lives, because you had become very dear to us. For you remember, brethren, our toil and hardship; working night and day, that we might not be a burden to any of you, we proclaimed to you the gospel of God. You are witnesses, and so is God, how holy and just and blameless our behaviour was towards you who believe; as you know how we dealt with each one of you, like a father with his children, encouraging and consoling and solemnly exhorting you, that you should conduct yourselves in a way worthy of God, who calls you into His own kingdom and glory.

On this account also we thank God without ceasing, because, when you received the word of God which you heard from us, you approved it not as the word of men, but, as it is in truth, the word of God, which also shows itself active in you who believe. For you, brethren, became imitators of the churches of God in Christ Jesus in Judæa; seeing that you also suffered the same things from your own countrymen, as they did from the Jews, who killed the Lord Jesus and the prophets, and drove us out;

and they do not please God, and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved; that they may fill up the measure of their own sins always; but the wrath overtook them completely.

But being bereaved of you for a short time, brethren, in bodily presence, not in heart, we were all the more eager with great longing to see your face. For we, even I Paul, would have come to you, once and again, but Satan hindered us. For what is our hope or joy or crown of rejoicing? Is it not even you in the presence of our Lord Jesus at his coming? You are indeed our glory and our joy. So when we could refrain no longer, we thought it good to be left at Athens alone, and sent Timothy our brother and God's minister in the gospel of Christ, to establish you and to encourage you concerning your faith, that no one should be disturbed by these troubles; for your yourselves know that we are meant to suffer distress. For even when we were with you, we told you beforehand that we should experience distress; even as it came to pass, and you know. For this reason, when I could no longer forbear, I sent that I might have knowledge of your faith, lest by some means the tempter had tempted you, and all our work should prove to be in vain. But now that Timothy has just come from you to us, and has brought us the good news of your faith and love, and that you have good remembrance of us always, longing to see us, as we also see you; in all our difficulty and distress we were comforted about you, brethren, by reason of your faith; because we live so long as you stand fast in the Lord. For what thanks can we return to God for you, for all the joy with which we rejoice for your sakes before our God, night and day

praying most fervently that we may see your face, and may supply that which is lacking in your faith?

Now our God and Father Himself, and our Lord Jesus, direct our way to you. And the Lord make you to increase and overflow in love towards each other, and towards all, even as we do towards you; so that he may make your hearts firm and blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

Moreover, brethren, we desire and exhort you in the Lord Jesus, that as you received from us how you ought to conduct yourselves and to please God, even as you are doing, so you may excel more and more. For you know what charges we gave you through the Lord Jesus. For this is the will of God, that you should be holy, that you should abstain from impurity; that every one of you should know how to keep his own body in holiness and honour, not in the passion of desire, even as the Gentiles who do not know God; that no one overreach and wrong his brother in this matter, because the Lord is an avenger of all such, as we also forewarned and charged you. For God called us not to impurity, but to holiness. Consequently he who refuses these things, refuses not man but God who gives to you His Holy Spirit.

But as regards love of the brethren you have no need that I write to you; for you yourselves are taught by God to love one another. And indeed you do it towards all the brethren throughout Macedonia; but we exhort you, brethren, that you increase more and more, and that you strive earnestly to lead a quiet life, to do your own business and to work with your own hands, as we enjoined you; that you may behave yourselves in a seemly way

towards those who are outside, and that you may not have need of any one's help.

THE DEPARTED AND CHRIST'S SECOND COMING

But we would not have you to be ignorant, brethren, concerning those who fall asleep, that you may not grieve, as the rest do who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those also who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain to the coming of the Lord shall not go before those who have fallen asleep. For the Lord himself shall descend from heaven with a command, with the voice of an archangel, and with the trumpet of God; and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord. Therefore encourage one another with these words.

But of the times and the seasons, brethren, you have no need for anything to be written to you. For you yourselves know perfectly well that the day of the Lord comes like a thief in the night. When men say: Peace and safety; then sudden destruction comes on them, as travail on a woman with child, and they shall not escape. But you, brethren, are not in darkness, that that day like a thief should overtake you. You are all children of light, and children of the day; we are not of the night, nor of darkness. Then let us not sleep as do the rest, but let us watch and be sober. For they who sleep, sleep in the night; and they who are drunk, are drunk in the night. But let us, since we are of the day, be sober, clothing

ourselves with the breastplate of faith and love; and for a helmet, the hope of salvation. For God did not appoint us to wrath, but to the preserving of salvation by our Lord Jesus Christ who died for us, that whether we wake or sleep, we should live together with him. Therefore comfort one another, and instruct one another, even as you are doing.

FINAL COUNSELS AND BENEDICTION

Now we entreat you, brethren, to have regard for those who take trouble for you, and preside over you in the Lord and give you counsel; and to esteem them very highly in love because of their work. Be at peace among yourselves. And we exhort you, brethren, warn those who are disorderly, encourage the faint-hearted, support the weak, be patient towards all. See that none return evil for evil to any one; but always follow that which is good, both among yourselves and towards all. Rejoice always. Pray without ceasing. In everything give thanks; for this is the will of God for you in Christ Jesus. Do not stifle the Spirit. Do not treat prophecies with contempt, but prove all things; hold fast that which is good; abstain from every form of evil. And the God of peace Himself sanctify you completely; and may your spirit and soul and body be preserved entire, blameless at the coming of our Lord Jesus Christ. Faithful is he who calls you, who also will bring it to pass.

Brethren, pray for us. Greet all the brethren with a holy kiss. I adjure you by the Lord that this letter be read to all the brethren.

The grace of our Lord Jesus Christ be with you.

TO THE THESSALONIANS: SECOND

Paul and Silas and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace and peace to you, from God the Father and the Lord Jesus Christ.

THANKSGIVING AND PRAYER

We are bound to thank God always for you, brethren, as it is fitting, because your faith grows so strong, and the love of each one of you towards the other increases richly; so that we ourselves boast of you in the churches of God for your endurance and faith amid all your persecution and distress that you suffer; and this is an evidence of the just judgement of God, that you may be counted worthy of the kingdom of God for which you also suffer; if, that is to say, it is a righteous thing with God to repay distress to those who trouble you, and to grant to you who are troubled a relief with us, when the Lord Jesus shall show himself from heaven with his mighty angels *in flaming fire, inflicting punishment on those who do not acknowledge God, and on those who do not obey the gospel of our Lord Jesus*; these shall pay the penalty, eternal destruction *from the presence of the Lord, and from the glory of his strength, when he shall come to be glorified in his saints, and to be held in admiration in that day* by all those who believed; because our witness among you was believed. And for this purpose we pray always for you, that our God may count you worthy of your calling, and fulfil in you every desire of goodness and every work of faith with power; that the name of our Lord Jesus may be

glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

WHY CHRIST'S SECOND COMING IS NOT YET

Now we entreat you, brethren, as to the coming of our Lord Jesus Christ, and as to our gathering together to him, not to be easily shaken from your purpose nor alarmed, either by spirit or by word or by letter, said to be from us, that the day of the Lord is here. Let no one deceive you by any means; for there must come first the falling away [apostasy] and there must be revealed the man of lawlessness, the son of perdition, who opposes and exalts himself against all that is called God or that is worshipped; so that he sits in the temple of God, setting himself forth as God. Do you not remember that when I was yet with you I told you these things? And now you know what restrains him, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only there is one who restrains now till he is taken out of the way. And then shall be revealed the lawless one whom the Lord Jesus *shall slay by the breath of his mouth*, and shall destroy by the showing forth of his presence. The coming of this lawless one is by the working of Satan with every lying power and sign and wonder, and with all deceit of wickedness for those who are perishing because they did not receive the love of the truth, that they might be saved. And for this reason God sends them strong delusion, that they should believe the lie; that all they who did not believe the truth but had pleasure in wickedness might be condemned.

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from

the beginning chose you to salvation through holiness of the Spirit and belief in the truth; to which He called you through our gospel, that you should obtain the praise that comes from our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which you were taught, whether by word of mouth or letter of ours. Now our Lord Jesus Christ himself and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.

FINAL COUNSELS AND BENEDICTION

Finally, brethren, pray for us, that the word of the Lord may make swift progress and be glorified, even as is the case with you; and that we may be preserved from unreasonable and wicked men, for all men have not the faith. But the Lord is faithful, who shall establish you and keep you from the evil one. And we have confidence in the Lord for you, that you are doing and will do the things which we enjoin. And the Lord direct your hearts into the love of God and into the patience of Christ.

Now we give order, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who conducts himself in an irregular way and not according to the tradition which you received from us. For you yourselves know how you ought to imitate us; for we did not behave ourselves in an unruly fashion among you, neither did we eat any one's bread without payment, but we worked hard and long, night and day, that we might not be a burden to any of you; not because we have not the right, but to make ourselves an example to you to follow us. For even when we were with you

we announced this to you: If any one will not work, neither let him eat. For we hear that there are some among you who behave themselves in an irregular way, having no business, but being busybodies. Now such we command and exhort in the Lord Jesus Christ, that they work with quietness and eat their own bread. But you, brethren, be not weary in well-doing. And if any man does not obey our word by this letter, note that man, that you do not keep company with him, that he may be ashamed. Yet count him not as an enemy, but counsel him as a brother.

Now the Lord of peace himself give you peace always in every way. The Lord be with you all. The greeting of me, Paul, with my own hand, which is the token in every letter; so I write. The grace of our Lord Jesus Christ be with you all.

INTRODUCTION TO THE PASTORALS

When the literary remains of the Apostle were gathered together and arranged towards the end of the first century, these three Letters formed one group and were called Pastorals, because they deal with the duties of a shepherd of souls. But the use of this term implies greater uniformity than really exists in them. Titus, the earliest of the three, is mainly pastoral, though one of its chief objects was to set forth how to organize the Churches of Crete in the face of a serious outbreak of immoral teaching. Second Timothy is the least pastoral; it consists of two portions, the more important being a distinctly personal letter, the other pointing out the duty of God's servant when confronted by definite phases of false teaching. First Timothy deals with Christian piety and Church order.

Probably the original Pauline material was edited and brought together by some disciple of Timothy at Ephesus; for Crete was in close communication with Ephesus, and Titus and Timothy were united in their devotion to Paul. No exact date can be given, but these Letters in their final form may be dated shortly after A.D. 80. The fact that they were addressed to private persons, not to Churches, is important when we consider their reception by the Church as a whole; this may account for their non-inclusion in the Chester Beatty Papyri.

Timothy was left alone in charge of the Church at Ephesus. By nature timid, unassertive and delicate in health, the task of checking false teaching, of ordering public worship, and of exercising general discipline, must have taxed him severely. Titus, a stronger man, better fitted to deal with crises, was sent on important missions, in which he seems to have been most successful.

After release from his first imprisonment at Rome, the Apostle travelled in the East and visited Crete with Titus, who was left behind to appoint presbyters for the congregations and to complete the organization of the Church.

TO TIMOTHY: *FIRST*

Paul, an apostle of Jesus Christ, according to the command of God our Saviour and Christ Jesus our hope ; to Timothy, my own son in the faith : Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

LEADERS SHOULD COUNTERACT FALSE TEACHING

As I entreated thee to remain at Ephesus while I went on to Macedonia, even so do ; that thou mayest instruct certain persons not to teach a different doctrine, nor to give heed to fables and countless genealogies, which encourage questionings rather than the stewardship which we have from God in faith. But the end of the instruction is love out of a pure heart and a good conscience and faith unfeigned ; some have not aimed at these things but have turned aside to foolish talking ; they would be teachers of the Law, yet they understand neither what they say nor the things of which they are so positive. But we know that the Law is good, if a man uses it lawfully, understanding this, that law is not framed for an upright man, but for the lawless and unruly, for the ungodly and those hardened in sin, for the unholy and profane, for those who destroy their parents, for murderers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and anything else there may be, contrary to sound teaching ; according to the gospel of the glory of the blessed God, with which I was entrusted.

And I thank Christ Jesus our Lord, who endued me with power, because he counted me true, appointing me to his service, though I was previously a blasphemer and

a persecutor, full of insolence; but I received mercy, because I did it ignorantly in unbelief; and the grace of our Lord overflowed, with faith and the love which is in Christ Jesus. This is a true saying and worthy to be received by all: *Christ Jesus came into the world to save sinners*, of whom I am chief. But for this purpose I received mercy, that in me chiefly Jesus Christ might display all his patience for an encouraging example to those who in time to come shall believe in him to life eternal. *Now to the King of the Ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.*

This charge I commit to thee, Timothy, my son, according to the prophecies which led the way to thee, that by them thou mayest fight a good fight; holding faith and a good conscience; for some, having thrust these from them, have made shipwreck concerning the faith; among such are Hymenæus and Alexander, whom I have handed over to Satan, that they may be taught not to blaspheme.

INTERCESSION; THE POSITION OF WOMEN

I desire then first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings, and for all who are in authority; that we may lead a quiet and peaceable life in all piety and honour. For this is good and acceptable in the sight of God our Saviour, who would have all men to be saved and to come to the full knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, the witness to which is borne in its own times. For this I was appointed a

herald and an apostle (I speak the truth and tell no lie), a teacher of the Gentiles in faith and truth.

I will therefore that the men pray everywhere, lifting up holy hands, without anger or disputing. In like manner also, that women adorn themselves in becoming dress, with modesty and sobriety; not with plaited hair, nor with gold, nor pearls, nor costly raiment; but with good works as becomes women professing godliness. Let the wife learn in quietness with full obedience. But I do not allow the wife to teach nor to have authority over her husband, but to be in quietness. For Adam was first formed, then Eve. And Adam was not deceived, but his wife being quite deceived fell into transgression. But through the bearing of children they shall be saved, if they continue in faith and love and holiness with a sound mind.

OF BISHOPS, DEACONS, AND THEIR WIVES

This is a true saying: If a man covets the office of a bishop he desires a good work. A bishop then must be without reproach, the husband of one wife, temperate, sober-minded, regular in life, hospitable, apt to teach; not given to wine, not quarrelsome, but gentle, not contentious, no lover of money; one who rules his own house rightly, having his children in obedience with all honour. For if a man does not know how to rule his own house, how shall he take care of the church of God? He must not be a new convert, lest blinded with pride he come under the judgement of the devil. He must also have a good report from those who are outside lest he fall into reproach and the snare of the devil.

Similarly the deacons must be honourable, not double-tongued, not given to much wine, not money-grubbers;

holding the mystery of the faith in a pure conscience. And let these also first be proved; then, if they are found blameless, let them serve as deacons. Even so also their wives must be honourable, not slanderers, temperate, faithful in all things. Let the deacons be each the husband of one wife, ruling their children and their own houses rightly. For they who have served well as deacons gain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

These things I write to thee, hoping to come to thee shortly, but in case I am delayed, that then thou mayest understand how thou shouldst behave thyself in the family of God, which is the church of the living God, the pillar and support of the truth. And, beyond all question, great is the mystery of godliness:

*He who was made known in the flesh,
Was justified in the spirit,
Was seen by angels,
Was proclaimed among the Gentiles,
Was believed in by the world,
Was received up in glory.*

GROWING UNBELIEF CALLS FOR GREATER FAITHFULNESS

Now the Spirit declares expressly, that in later times some will definitely fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men speaking lies, having their consciences seared; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by the faithful and those who have knowledge of the truth. For every creature of God is good, and nothing is to be rejected if it is received with

thanksgiving; for it is sanctified through the word of God and prayer. If thou dost set these instructions before the brethren, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith and of the good doctrine which thou hast faithfully followed. But shun profane and old wives' tales. Exercise thyself for godliness. For bodily exercise profits for a little; but godliness is profitable for all things, having promise of the life which is now and of that which is to come. This is a faithful saying and worthy to be received by all. For to this end we work hard and strain every nerve, because we trust in the living God, who is the Saviour of all men, specially of those who believe. Announce and teach these things. Let no one despise thy youth; but be thou an example to the believers, in word, in manner of life, in love, in faith, in purity. Till I come, give attention to the reading, to the exhortation, to the teaching. Do not be careless of the gift that is in thee, which was given thee through prophecy, with the laying on of the hands of the elders. Practise these things; give thyself wholly to them that thy progress may be evident to all. Take heed to thyself and to thy teaching; continue in them; for in doing this thou shalt save both thyself and those who hear thee.

OF WIDOWS, ELDERS, SLAVES, AND MASTERS

Do not upbraid an elder, but exhort him as a father; the younger men as brothers; the elder women as mothers; the younger as sisters, with all purity. Honour widows who are really widows. But if any widow has children or grandchildren, let such learn first to show respect at home, and to return some recompense to their parents; for that is acceptable before God. Now she who

is a true widow and friendless, has her hope set on God, and continues in supplications and prayers night and day. But she who gives herself to pleasure is dead while she lives. These things also command, that they may be without reproach. But if any does not provide for his own and specially for those of his own house, he has denied the faith and is worse than an unbeliever. Let not a widow be enrolled as such under sixty years old, having been the wife of one man, well reported of for good works; if she has brought up children, if she has entertained strangers, if she has washed the saints' feet, if she has relieved those in distress, if she has earnestly followed every good work. But refuse the younger widows; for when they have grown restive in the service of Christ, they desire to marry; coming under condemnation, because they have broken their first faith. And besides, they learn to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, saying things which they ought not. Therefore I would that the younger women marry, bear children, manage the household, give no occasion to the adversary to speak reproachfully. For some have already turned aside after Satan. If any woman who believes is related to widows, let her provide for them, and let not the church be burdened; that it may have sufficient for those who are really bereft.

Let the elders that rule well be counted worthy of double honour, especially those whose work is speaking and teaching. For the scripture says: *Thou shalt not muzzle the ox when he treads out the corn.* And the workman is worthy of his hire. Do not receive an accusation against an elder, except at the mouth of two or three witnesses. Reprove openly in the assembly those who break God's

law, that the rest may be afraid. I charge thee before God and Christ Jesus, and the chosen angels, that thou observe these things without hasty judgement, doing nothing by partiality. Lay hands hastily on no man, neither do thou share in other men's sins; keep thyself pure. Do not drink water any longer, but take a little wine for thy stomach's sake and thy chronic ailments. Some men's sins are clear to all, leading on to judgement; but with some men they follow later. So also there are good works that are clear to all; and those that are not so cannot be hidden.

As many as are slaves under the yoke let them count their own masters worthy of all honour, that the name of God and His teaching be not blasphemed. And let not those who have believing masters despise them because they are brethren, but let them serve the better, because those who benefit by their services are believers and beloved. These things teach and exhort. If any one teaches otherwise and does not assent to sound words, the words of our Lord Jesus Christ, and to the doctrine of godliness, he is conceited, knowing nothing; but frittering away his energies in questionings and disputes of words, from which come envy, wrangling, slanders, evil surmisings, constant quarrelling of men of corrupt minds and destitute of the truth, who suppose godliness to be a source of gain. But godliness with contentment is a source of great gain. For we brought nothing into the world, neither can we carry anything out. But if we have food and clothing, with them we shall be satisfied. But they who are minded to be rich fall into temptation and a snare, and many foolish and hurtful longings, which plunge men into ruin and perdition. For the love of money is a root of all kinds of evil; and some reaching

after it have wandered away from the faith, and pierced themselves through with many sorrows.

THE EXEMPLAR OF A GOOD CONFESSION

But thou, O man of God, shun these things, and follow uprightness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal to which thou wast called, and didst confess the good confession before many witnesses. I charge thee in the sight of God, who gives life to all things, and of Christ Jesus, who witnessed the good confession before Pontius Pilate, that thou keep this precept and be without blame, without reproach, until the appearing of our Lord Jesus Christ; which appearing He shall show when the time comes, He who is the blessed and only Mighty One, the King of kings and Lord of lords, who only has immortality, dwelling in light unapproachable, whom no one has seen nor can see; to whom be honour and power everlasting. Amen.

Bid those who are rich in this world, that they be not high-minded nor have their hope set on the uncertainty of riches, but on God, who gives us richly all things to enjoy; that they do good, that they be rich in good works, ready to share, willing to sympathize; treasuring up for themselves a good foundation for the time to come, that they may lay hold on the life which is life indeed.

O Timothy, guard that which is committed to thee, turning away from profane and empty discussions, and oppositions of science, falsely so called; in professing which, some have deviated from the faith. Grace be with you.

TO TIMOTHY: SECOND

Paul, an apostle of Christ Jesus, through the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my beloved son: Grace, mercy, peace from God the Father and Christ Jesus our Lord.

THE REVIVING OF THE DIVINE GIFT

I give thanks to God, whom I serve according to family tradition with a pure conscience, how constantly I make mention of thee in my prayers, night and day, longing to see thee, remembering thy tears; that I may be filled with joy in being reminded of the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and, I am persuaded, dwells in thee also. For this reason I remind thee to rekindle the gift of God which is in thee through the laying on of my hands. For God gave us not a spirit of cowardice, but of power and of love and of a sound mind. Do not thou then be ashamed of the witness of our Lord nor of me a prisoner for his sake; but suffer hardship together with the gospel according to the power of God, who saved us, and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given us in Christ Jesus long ages ago, but has now been made evident through the appearing of our Saviour Christ Jesus, who did away with death and brought life and immortality to light through the gospel, for which I was appointed a herald and an apostle and a teacher. On this account I also suffer these things, yet I am not ashamed; for I know whom I have believed, and am

persuaded that he is able to guard that which I have committed to him [or, that which he has committed to me] for the great day. Hold fast the pattern of sound words which thou hast heard from me, in faith and love which are in Christ Jesus. That good thing which was committed to thee, guard it through the Holy Spirit who dwells in us.

ONESIPHORUS FAITHFUL AMID GENERAL DEFECTION

Thou dost understand this, that all those in Asia deserted me, including Phygelus and Hermogenes. The Lord grant mercy to the household of Onesiphorus; for many times he refreshed me, and was not ashamed of my chain, but when he was in Rome, he earnestly sought me out, and found me. The Lord grant to him that he may find mercy of the Lord in the great day. And in how many things he ministered in Ephesus, thou art well aware.

Thou, therefore, my son, be strengthened in the grace that is in Christ Jesus. And the things that thou hast heard from me among many witnesses, do thou entrust these things to faithful men, who shall be able to teach others also. Take thy part in suffering hardship as a good soldier of Jesus Christ. A soldier on service does not entangle himself with the affairs of this life, that he may please him who enlisted him to be a soldier. And if a man takes part in the games, he is not crowned unless he has competed according to the rules. The labourer who toils in the fields must be the first to partake of the fruits. Consider what I say, for the Lord will give thee understanding in all things. Remember that Jesus Christ of the family of David was raised from the dead, according to

my gospel; for which I suffer hardship, as an evil-doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the sake of the chosen, that they also may obtain the salvation which is in Christ Jesus with eternal glory. It is a true saying:

If we have died with him, we shall live with him;

If we endure, we shall reign with him;

If we shall deny him, he will deny us;

If we are faithless, he abides faithful,

For he cannot deny himself.

Remind them of these things, charging them before the Lord not to dispute about words, which is no help and upsets those who hear. Be zealous to present thyself approved to God, a workman who need not be ashamed, rightly dividing [cutting in a straight line] the word of truth. But avoid profane and empty discussions, for they will advance to more ungodliness, and their word will spread like a gangrene; of this kind are Hymenæus and Philetus, who have deviated from the truth, saying that the resurrection is past already; and they overthrow the faith of some. Yet the sure foundation of God stands, having this seal: *The Lord knows those who are His*; and, *Let every one who names the name of the Lord cease from wrong-doing*. But in a great house there are not only vessels of gold and of silver but also of wood and of earth; and some for honour, and some for dishonour. Therefore, if a man cleanses himself thoroughly from such people, he shall be a vessel for honour, sanctified, useful to the master, prepared for every good work.

Avoid the evil longings of youth, and follow uprightness, faith, love, peace, with those who call on the Lord out of a pure heart. But refuse foolish and ignorant

questionings, knowing that they produce quarrels. And the servant of the Lord must not quarrel but be gentle to all, apt to teach, forbearing, in meekness instructing those who resist; if at any time God will give them repentance to know the truth, so that they who have been taken captive by the devil may recover themselves out of his snare, to do the will of God.

GUIDANCE AND STRENGTH THROUGH THE SCRIPTURES

But understand this, that in the last days perilous times will come. For men will be lovers of self, lovers of money, boastful, arrogant; blasphemers, disobedient to parents, ungrateful, profane, without natural affection; implacable, slanderers, unrestrained, fierce; haters of the good, traitors, headstrong, conceited, lovers of pleasures rather than lovers of God; having a form of godliness, but they have denied the power of it; from these turn away. For of this kind are they who creep into houses, and make captives of silly women laden with sins, led away by various evil longings, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also withstand the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be evident to all men, as was also the folly of those men.

But thou hast faithfully followed my teaching, manner of life, purpose, faith, patience, love, endurance, persecutions, sufferings—what happened to me at Antioch, at Iconium, at Lystra; what persecutions I endured; and the Lord rescued me from them all. Yet all who would live piously in Christ Jesus shall suffer persecution. But wicked

men and impostors [magicians] shall grow worse and worse, deceiving and being deceived. But do thou continue in the things which thou hast learned and hast been assured of, knowing from whom thou hast learned them, ~~and~~ because from earliest childhood thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture given by the inspiration of God is also profitable for teaching, for reproof, for correction, for discipline which is in uprightness; that the man of God may be complete, fully equipped for every good work.

I charge thee therefore before God and before Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom, proclaim the word; be ready whether in season or out of season; convince, rebuke, exhort with all patience and with instruction. For the time will come when they will not endure sound teaching; but they whose ears itch will gather to themselves teachers according to their own evil longings; and they will turn away their ears from the truth, and will turn aside to fables. But be thou sober in all things, suffer adversity, carry out the work of an evangelist, fulfil thy ministry to the utmost. For I am already being offered up [Gr. poured out], and the time of my setting out is at hand. I have fought the good fight, I have finished the course, I have kept the faith; after this there is laid up for me the crown of righteousness, which the Lord, the just Judge, will give me in the great day; and not to me only, but also to all those who have loved his appearing.

THE LAST MESSAGE FROM PRISON

Make speed to come to me at once, for Demas has forsaken me, having loved this present world, and has gone into Thessalonica; Crescens to Galatia [or, Gaul], Titus to Dalmatia. Only Luke is with me. Take Mark and bring him with thee, for he is profitable to me for ministering, since I sent Tychicus to Ephesus.

When thou comest, bring the cloak that I left at Troas with Carpus and the books, especially the parchments.

Alexander the coppersmith showed me great ill-will; *the Lord will render to him according to his works*; against him be thou also on thy guard, for he greatly withstood our preaching.

At my first defence no one took my part, but all forsook me; may it not be laid to their account. But the Lord stood by me and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear; and I was rescued *out of the mouth of the lion*. The Lord will rescue me from every evil work, and will keep me safe unto his heavenly kingdom; to whom be the praise for ever and ever. Amen.

Greet Prisca and Aquila, and the household of Onesiphorus. Erastus remained in Corinth; but I left Trophimus sick at Miletus. Make speed to come before winter. Eubulus greets thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord be with thy spirit. Grace be with you.

TO TITUS

Paul, a servant of God and an apostle of Jesus Christ, according to the faith of the chosen of God, and the knowledge of the truth which is according to godliness, in hope of eternal life, which God, who cannot lie, promised long ages ago; but at the appointed time He made known His word through the proclamation which was entrusted to me according to the command of God our Saviour; to Titus, my own son in the common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

THE ORDERING OF THE CHURCHES IN CRETE

For this cause I left thee in Crete, that thou shouldst set in order the things left undone, and appoint elders [presbyters] in every city, as I directed thee; any one who is blameless, the husband of one wife, having believing children, not accused of being dissolute or unruly. For the bishop must be blameless, as God's steward, not self-willed, not inclined to anger, not quarrelsome over wine, not violent, not a money-grubber; but hospitable, loving the good, sober-minded, just, holy, temperate; holding fast the faithful word which agrees with the teaching, that he may be able both to exhort in the sound doctrine and to convince the opponents. For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped for they upset whole households, teaching, for filthy lucre's sake, things which they ought not. One of themselves [Epimenides], a prophet of their own, said: *Cretans are always liars, evil beasts, idle gluttons.* This

witness is true. For this reason rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commands of men, who turn away from the truth. To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but both their mind and conscience are sullied. They profess that they know God; but by their works they deny Him, being abominable and disobedient and, as to every good work, worthless.

CHRISTIAN CONDUCT IN ALL STATIONS OF LIFE

But do thou speak the things which become sound teaching; that the aged men be temperate, honourable, sober-minded, sound in faith, in love, in patience; the aged women also, that they be reverent in demeanour, not slanderers, not given to much wine, teachers of that which is good; that they may train the young women to be sensible, to love their husbands, to love their children, to be sober-minded, chaste, good housewives, kind, obedient to their own husbands, that the word of God may not be defamed; the younger men in like manner exhort to be sober-minded; in all things showing thyself an example of good works; in pure teaching, in honour, in sound speech that cannot be condemned; that the opponent may be ashamed, having nothing bad to say of us.

Exhort servants to be subject to their own masters, to please them well in all things; not contradicting, not embezzling, but showing absolute fidelity; that in all things they may adorn the doctrine of God our Saviour. For the grace of God which brings salvation to all men has appeared, teaching us that, denying ungodliness and

worldly desires, we should live soberly, uprightly, and piously, in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, *that he might redeem us from all wickedness, and purify to himself a people for his own possession*, fervently given to good works. Tell them these things; exhort and rebuke with all authority. Let no one despise thee.

Remind them to be subject to rulers, to authorities, to obey magistrates, to be ready for every good work, to speak evil of no one, not to be quarrelsome, to be gentle, showing all meekness to every one. For we ourselves were at one time foolish, disobedient, going astray, slaves to various evil longings and pleasures, living in malice and envy, hateful, hating one another. But when the kindness and love of God our Saviour towards man appeared (not by works of righteousness which we did, but according to His mercy) He saved us, through the fountain of the new birth, and the renewing by the Holy Spirit; whom He poured out on us richly through Jesus Christ our Saviour; that, being justified by His grace, we might become heirs, through hope, of eternal life. This is a true saying, and these things I will that thou affirm confidently, that they who have believed God may be careful to maintain good works [or, follow honest callings]. These things are good and profitable for men. But avoid foolish questionings and genealogies and wranglings and controversies of the Law, for they are unprofitable and vain. After the first or second warning avoid the man who is still factious; knowing that such a one is perverted and does wrong, being self-condemned.

PERSONAL REQUESTS AND GREETINGS

When I shall send Artemas to thee, or Tychicus, make haste to come to me to Nicopolis, for I have decided to winter there. Do all you can for Zenas the lawyer and Apollos on their journey, that nothing be wanting to them. And let our people also learn to follow honest callings for the supply of their needs, that they may not be without help.

All who are with me greet thee. Greet those who love us in the faith. Grace be with you all.

INTRODUCTION

This admirable piece of private and personal correspondence is unique among the letters of a most masterly scribe. Philemon, who was probably a native of Colossæ, was a dear and intimate friend of the Apostle. Judging from the fact that he owned slaves and that he was noted for his hospitality as a Christian, we may conclude that he was a wealthy man. We do not know the circumstances of his conversion to the faith, except that it was through the influence of Paul, who greets him as a fellow-worker, when he writes, probably in A.D. 62, from prison in Rome.

Onesimus robbed his master, Philemon, and ran away to Rome, where he came into touch with Paul the prisoner, who led him to the knowledge of Jesus Christ, "whose service is perfect freedom."

Paul appeals to Philemon to forgive and receive back the runaway slave and to remember that he is now a brother in the Lord as well as a slave. Onesimus means "helpful," and Paul plays on his name; he had not been helpful, but now he would be truly helpful, and Paul appeals to Philemon: "Yea, brother, let me have help from thee in the Lord."

Whether Philemon rose to the height of grace to which Paul pointed or whether Onesimus met with swift and condign punishment, we do not know; but we prefer to believe that Philemon yielded to the earnest persuasions of his friend. In any case, this Letter is the earliest indication in Christian literature that the relation of master to slave was bound to be affected by the new revelation of the brotherhood of all men in Christ. Before we come to the final greeting, there is almost a whisper of the word emancipation.

TO PHILEMON

Paul, a prisoner for Christ Jesus, and Timothy our brother, to Philemon our dear friend and fellow-worker, and to our sister Apphia, and to Archippus our fellow-soldier, and to the assembly in thy house: Grace and peace to you from God our Father and the Lord Jesus Christ.

A PLEA FOR A RUNAWAY SLAVE

I thank my God, making mention of thee always in my prayers, when I hear of thy love and faith which thou hast towards the Lord Jesus and towards all the saints; that the fellowship which thou hast in the faith may prove effectual for Christ in the full knowledge of every good thing which is in you [or, us]. For I had great joy and consolation in thy love, brother, because the hearts of the saints have been refreshed by thee.

Therefore, though I might be very bold in Christ to enjoin thee that which is fitting, yet for love's sake rather I entreat thee, though I am such, even Paul the aged, and now also a prisoner for Christ Jesus. I beseech thee for my son whom I have begotten in my bonds, Onesimus [*i.e.* helpful], who in time past was unhelpful to thee, but now is helpful to thee and to me; I have sent him back to thee in person, that is, my very heart. I would fain have kept him for myself, that on thy behalf he might minister to me in my imprisonment for the gospel; but without thy judgement I would do nothing; that thy good deed should not be as it were by constraint, but of free will.

PHILEMON'S SLAVE BELONGS TO CHRIST

Maybe for this cause he was parted from thee for a season, that thou shouldst receive him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much more to thee, both in the body and in the Lord? If then thou count me a partner, receive him as myself. If he has wronged thee at all or owes thee anything, put that to my account; I Paul have written it with my own hand, I will repay it; not to mention that thou owest me even thine own self besides. Even so, brother, let me have this help from thee in the Lord; refresh my heart in Christ.

Confident of thy obedience I wrote to thee, knowing that thou wilt do even more than I say. At the same time prepare me also a lodging; for I hope that through your prayers I shall be granted to you. Greetings from Epaphras, my fellow-prisoner in Christ Jesus; from Mark, Aristarchus, Demas, Luke, my fellow-workers.

The grace of our Lord Jesus Christ be with your spirit.

THE LETTER
TO THE HEBREWS

INTRODUCTION

This "word of exhortation" is a discourse which owes the title of Letter simply to the last chapter. It is a powerful apology for Christianity, written not by Paul but by some one who belonged to the Pauline circle, and who was steeped in that Alexandrian Judaism in which the streams of Hebrew religion and Platonic idealism converged.

The writer uses all his resources of biblical learning, of literary skill and of pastoral devotion to persuade his readers to halt before they take the irrevocable step of apostatizing from the Christian religion. Both the place from which he is writing and the place to which the appeal is addressed are unknown. Perhaps the conditions are best satisfied by assuming that the writer is still, probably A.D. 66-69, in Italy, and is exerting himself to the utmost to prevent a highly cultivated group of Jewish Christians in such a city as Ephesus from abjuring the Christian faith and returning to the synagogue.

The superiority of Christianity is proved by showing the completeness of Christ as prophet, priest and king. The whole system of priesthood and sacrifice in the tabernacle is transient and ineffective, a mere shadow of the eternal reality of Christ's high-priesthood in heaven.

All the heroism of Hebrew history is a witness to faith in the invisible God, and to that hope in the future which receives a new meaning in Jesus, the pioneer and the perfecter of Faith. Those who look away to him who despised a cross with all its shame will not turn back to perdition, but will bravely endure ostracism and persecution. Inspired by his example they will run with endurance the race that is set before them; for Jesus, as our forerunner, has passed within the veil that hides the future inheritance from our sight. With such a hope to kindle their courage, the cowardice of apostasy becomes unthinkable.

TO THE HEBREWS

THE PREROGATIVES OF THE SON

God, who in days of old spoke to the fathers in the prophets, at different stages and in various ways, has at the end of these days spoken to us in the Son, whom He appointed heir of all things, through whom also He made the worlds; who being the radiance of His glory, and the very image of His Being, and upholding all things by the word of His power, when he had made atonement for sins, sat down at the right hand of the Majesty on high, exalted far above the angels in as much as he has inherited a more excellent name than they. For to which of the angels did He say at any time:

Thou art my Son,

This day have I begotten thee?

And again:

I will be to him a Father,

And he shall be to Me a son?

And again, when He brings the Firstborn into the world:

And let all the angels of God worship him.

And to the angels He said:

Who makes His angels winds,

And His ministers a flame of fire.

But to the Son:

Thy throne, O God, is for ever and ever;

A sceptre of uprightness is the sceptre of thy kingdom.

Thou didst love righteousness, and hate lawlessness;

Therefore God, thy God, did anoint Thee,

With the oil of gladness above thy fellows

And:

*Thou, Lord, in the beginning
Didst lay the foundation of the earth;
And the heavens are the works of Thy hands.
They shall perish, but Thou dost remain;
And they all shall wear out like a garment;
And as a mantle Thou shalt roll them up,
(As a cloak) and they shall be changed;
But Thou art the same, and Thy years shall not fail.*

But to which of the angels did He say at any time:

*Sit thou at my right hand,
Until I make thy enemies thy footstool?*

Are they not all ministering spirits, sent out for the service of those who shall inherit salvation?

For this reason we ought to pay all the greater attention to the things which we heard, lest at any time we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received its rightful punishment; how shall we escape, if we neglect so great a salvation, which at the first was announced through the Lord, and was confirmed to us by those who heard him; God also bearing them witness, both by signs and wonders and by various powers, and by gifts of the Holy Spirit, according to His own will?

UNIQUE SUFFERING AND SYMPATHY OF THE SON

For it was not to angels that He subjected the world to come, of which we speak. But one has somewhere testified, saying:

*What is man that Thou art mindful of him?
Or the son of man that Thou visitest him?*

*Thou didst make him a little (while) lower than the angels;
Thou didst crown him with glory and honour,
(And didst set him over the works of Thy hands),
Thou didst put all things under his feet.*

For in that He put all things under him, He left nothing that is not put under him. But now we do not yet see all things put under him. But we see Jesus, who was made a little (while) lower than the angels, crowned with glory and honour because of the suffering of death; that by the grace of God he should taste death for every one. For it became Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to make the Author of their salvation perfect through sufferings. For both he who sanctifies and they who are sanctified are all of One; for which cause he is not ashamed to call them brethren, saying:

*I will declare Thy name to my brethren,
In the midst of the congregation I will sing thy praise.*

And again:

I will put my trust in Him.

And again:

Behold I and the children whom God has given me.

Since then the children are partakers of flesh and blood, he also himself in the same way partook of these things; that through death he might render powerless him who had dominion over death, that is, the devil; and might set free those who through fear of death were all their life-time subject to slavery. For most assuredly it is not to the help of angels that he comes, but to the help of the children of Abraham. Therefore in all things he was bound to be made like to his brethren, that he might prove a merciful and faithful High Priest in things

pertaining to God, to expiate the sins of the people. For having been himself tempted in that which he suffered, he is able to help those who are tempted.

MOSES A SERVANT; CHRIST A SON

So then, holy brethren, partakers of the heavenly calling, consider the Ambassador and High Priest whom we acknowledge, Jesus, who was faithful to Him who appointed him, as also *Moses was faithful in all His house*. For he has been counted worthy of more glory than Moses, in proportion as he who established the house has more honour than the house. For every house is established by some one; but He who established all things is God. And truly *Moses was faithful in all His house, as a minister*, for a witness of the things which were to be spoken afterwards; but Christ as a Son over His house, whose house we are, if we keep secure to the end our fearless confidence and the glorying of our hope. Therefore, as the Holy Spirit said:

*To-day if you will hear His voice,
Harden not your hearts, as in the provocation,
In the day of the temptation in the wilderness:
When your fathers tried Me by proving Me,-
And saw My works forty years.
Therefore was I grieved with that generation,
And said: They do always err in their hearts;
And they did not know My ways.
As I swore in My wrath,
They shall not enter into My rest.*

STEADFAST FAITH INHERITS THE PROMISES

Take heed, brethren, lest there be at any time in any of you an evil heart of unbelief, to fall away from the living God. But exhort one another day by day, as long as it is called To-day, lest any of you be hardened through the deceitfulness of sin. For we have become sharers with Christ, if we keep secure to the end our early confidence; while it is said:

*To-day if you will hear His voice,
Harden not your hearts, as in the provocation.*

For who, when they had heard, did provoke? Nay, did not all those who came out of Egypt by Moses? And with whom was He grieved forty years? Was it not with those who sinned, whose bodies perished in the wilderness? And to whom did He swear that they should not enter into His rest, but to those who were disobedient? So we see that they could not enter in because of unbelief. Let us fear therefore lest at any time any of you should seem to come short of the promise that is left of entering His rest. For indeed we have had good tidings preached to us, as well as they; but the word which they heard did not profit them, for it was not mingled with faith in those who heard it. For we who have believed do enter His rest, as He has said:

*As I swore in My wrath,
They shall not enter into My rest;*

and yet the works were finished from the foundation of the world. For He has spoken somewhere in this way of the seventh day: *And God rested on the seventh day from all His works.* And here again: *They shall not enter into my rest.* Since therefore it remains for some to enter into it,

and they to whom the gospel was first preached did not enter because of disobedience, again He appoints a certain day, saying in David: *To-day*, after so long a time, as it has been said before:

*To-day if you will hear His voice,
Harden not your hearts.*

For if Joshua had given them rest, then God would not have spoken afterwards of another day. There remains therefore a rest for the people of God. For he who has entered into his rest, he also has ceased from his own works, as God did from His. Let us endeavour therefore to enter into that rest, lest any one fall after the same example of disobedience. For the word of God is alive, and active, and sharper than any two-edged sword, piercing even to the division of soul and spirit, of the joints and marrow, and is quick to discern the thoughts and purposes of the heart. Neither is there any creature who is hidden from His sight, but all things are naked and laid bare before the eyes of Him with whom we have to do.

CHRIST A PRIEST AFTER THE LIKENESS OF MELCHIZEDEK

Having then a great High Priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a High Priest who cannot sympathize with our weaknesses, but one who was in all points tempted just as we are, yet without sin. Let us therefore come with confidence to the throne of grace, that we may receive mercy, and find grace for help in time of need.

For every high priest, being taken from among men, is appointed on behalf of men in things pertaining to God,

that he may offer both gifts and sacrifices for sins; one who can bear gently with the ignorant and those who are led astray, since he himself also is beset with weakness; and for this reason he is bound, as for the people, so also for himself, to offer for sins. And no man takes this honour to himself but when he is called by God, as was Aaron. So also Christ did not glorify himself to be made a high priest; but He who had said to him: *Thou art My Son, To-day have I begotten Thee*, glorified him. As He said also in another passage:

Thou art a priest for ever,

According to the manner of Melchizedek.

He [Christ] in the days of his flesh, when he had offered up prayers and supplications with insistent cries and tears to Him who was able to save him from death, and was heard for his dutiful submission; though he was a Son, yet he learned obedience by the things which he suffered; and having been made perfect, he became the Author of eternal salvation to all those who obey him and is greeted by God as a High Priest *according to the manner of Melchizedek*.

Of him we have many things to say which are hard to interpret, since you have become dull of hearing. For though you ought to be teachers by this time, you need rather to be taught again what are the very first principles of the oracles of God; and have become such as need milk and not solid food. For every man who takes milk is inexpert in the word of righteousness; for he is childish. But solid food is for the fully grown, those who through practice have their senses exercised to discern good and evil. Therefore leaving the doctrine of the first principles of Christ, let us go [or, be borne] on to fullness of growth;

not laying again the foundation of repentance from dead works and of faith towards God, of the doctrine of baptisms, and of laying on of hands, of resurrection of the dead, and of eternal judgement. And this we will do, if God permits.

For concerning those who were once enlightened and tasted of the heavenly gift, and became partakers of the Holy Spirit, and enjoyed the good word of God and the powers of the world to come, and then fell away, it is impossible to renew them again to repentance; since, as regards their own selves, they crucify the Son of God afresh and put him to an open shame. For the earth which drinks in the rain that frequently comes upon it, and produces pasture for the use of those for whom it is tilled, receives blessing from God; but that which bears thorns and thistles is rejected and is almost under a curse, and its end is to be burned.

But, beloved, we are persuaded of better things for you, and things that accompany salvation, though we speak thus. For God is not unjust that He should forget your work and the love which you showed towards His name, in that you ministered to the saints, and do minister. And we long that every one of you may show the same zeal, to the full assurance of hope, even to the end; that you may become not indolent but imitators of those who through faith and patience inherit the promises. For when God made promise to Abraham, since He could swear by no greater, He swore by Himself, saying: *Surely I will greatly bless thee, and I will greatly multiply thee.* And so, after he had patiently endured, he obtained the promise. For men swear by one greater than themselves; and an oath to confirm the thing finishes all

disputing. So God, being minded to show more fully to the heirs of the promise the unalterable nature of His plan, interposed with an oath; that by two immutable things, in which it was impossible for God to lie, we, who have fled away may have a strong encouragement to lay hold of the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, which goes into the Holy Place within the veil, where as a forerunner Jesus has gone in for us, having become a High Priest for ever, according to the manner of Melchizedek.

MELCHIZEDEK ABOVE ABRAHAM; CHRIST ABOVE MELCHIZEDEK

For this *Melchizedek, King of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him; to whom also Abraham gave a tenth part of all; being first by interpretation King of righteousness, and then also King of Salem, that is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life; he is likened to the Son of God, and continues a priest for ever.* Consider what a man this was, to whom the patriarch Abraham gave the tenth of the chief spoils. For indeed those sons of Levi who receive the priest's office are entitled by the Law to take tithes from the people, that is to say, from their brethren, though these have come out of the loins of Abraham; but he whose ancestry is not traced from them took tithes from Abraham, and blessed him who had the promises. And no one will deny that the less is blessed by the greater. And here, men who die receive tithes; but there, the one who receives tithes has the witness borne to him that he lives. And, so to speak, Levi himself, who receives tithes,

paid tithes in Abraham. For he was yet in the loins of his father when Melchizedek met Abraham.

Now if perfection came through the Levitical priesthood (for under it the people have received the Law) what further need was there that another priest should arise *according to the manner of Melchizedek*, who should not be reckoned *according to the order of Aaron*? For the priesthood being changed, there must of necessity be a change also of the Law. For he of whom these things are said belongs to another tribe, from which no one gave attendance at the altar. For it is evident that our Lord was born of Judah, as to which tribe Moses said nothing concerning priesthood. And what we say is yet far more evident, if according to the likeness of Melchizedek there arises another priest, who is not according to the law of a temporal command, but according to the power of an endless life. For it is witnessed of him:

Thou art a priest for ever,

According to the manner of Melchizedek.

For there is a setting aside of the commandment that went before, because it was weak and unprofitable (for the Law made nothing perfect), and a bringing in besides of a better hope; through which hope we draw near to God.

Again, since it was not without the taking of an oath that he was made Priest, for this reason also has Jesus become the surety of a better covenant (for they indeed have been made priests without an oath; but he with an oath by Him who said to him:

The Lord swore and will not change His mind,

Thou art a Priest for ever).

Moreover, they have been made priests many in number, because by reason of death they were not allowed to continue; but he, because he continues for ever, has a priesthood that does not pass to another. Therefore he is able also to save completely [or, evermore] those who come to God through him, since he ever lives to intercede for them. For it became us to have such a High Priest, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people; for this he did once for all when he offered up himself. For the Law appoints as high priests men beset with weakness; but the word of the oath, which came after the Law, appoints the Son, who is perfected for evermore.

CHRIST BRINGS IN THE NEW AND BETTER COVENANT

Now to sum up what we are saying: We have such a High Priest, who sat down at the right hand of the throne of the Majesty in the heavens, a minister of holy things and of the true tabernacle, which the Lord pitched, and not man. For every high priest is appointed to offer both gifts and sacrifices, so that it is necessary that this High Priest also should have something to offer. Now if he were on earth, he would not be a priest at all, since there are those who offer gifts according to the Law; who serve that which is an example and shadow of heavenly things, even as the answer of God was given to Moses when he was about to finish the tabernacle; for, *See (said He) that thou make all things according to the pattern shown thee in the mount.* But, as it is, he has obtained a more excellent

ministry, in proportion as he is the Mediator of a better covenant, which has been enacted upon better promises. For if that first covenant had been faultless, then no place would have been sought for the second. For finding fault with them, He said :

*Behold, the days come, said the Lord,
When I will make a new covenant
With the house of Israel and with the house of Judah ;
Not like the covenant that I made with their fathers
In the day when I took them by the hand
To lead them out of the land of Egypt ;
For they did not continue in my covenant,
And I had no care for them, said the Lord.
For this is the covenant that I will make with the house of
Israel
After those days, said the Lord,
I will put my laws in their minds,
And on their hearts will I write them,
And I will be their God,
And they shall be my people ;
And they shall not teach each one his fellow-citizen,
And each one his brother, saying, Know the Lord ;
For all shall know me,
From the least to the greatest of them,
For I will be merciful to their misdeeds,
And their sins will I remember no more.*

In that He said, *a new covenant*, He has made the first old. Now that which becomes obsolete and ancient is ready to disappear.

Now indeed the first covenant had its rites of divine service and its sanctuary on earth. For there was a

tabernacle prepared; the first, which is called the Holy Place, in which were the lampstand, and the table, and the shewbread; and within the second veil, the tabernacle which is called the Holy of Holies, which had the golden censer, and the ark of the covenant overlaid on all sides with gold, in which were the golden pot with the manna, Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak particularly. Now these things having been thus prepared, the priests go in continually to the first tabernacle, performing the services. But into the second the high priest goes alone once every year; and not without blood, which he offers for himself and for the ignorances of the people; the Holy Spirit thus making it plain that the way into the Holy Place has not yet been opened, while the first tabernacle is still standing (which is a parable for the present time), in which are offered both gifts and sacrifices that cannot make the worshipper perfect, as far as conscience is concerned; being only with meats and drinks and different washings, temporal ceremonies, imposed until the time of reformation.

But Christ having appeared as the High Priest of the good things which have come through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; he went in once for all into the Holy Place, not through the blood of goats and calves, but through his own blood, and procured eternal redemption. For if the blood of goats and of bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit

offered himself without spot to God, cleanse your consciences from dead works to serve the living God? And for this cause he is the Mediator of the new covenant that, a death having taken place for the redemption of the transgressions that were under the first covenant, they who have been called may receive the promise of the eternal inheritance. For where there is a testament, there must of necessity be declared the death of the testator. For a testament is of force after men are dead; otherwise it is of no force at all while the testator is alive. For this reason even the first testament was not inaugurated without blood. For when every precept had been recited by Moses to all the people according to the Law, he took the blood of the calves and of the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying: *This is the blood of the covenant which God has commanded for you.* Moreover he sprinkled with blood in like manner both the tabernacle, and all the vessels of the ministry. And according to the Law almost all things are cleansed with blood; and without shedding of blood there is no remission.

It was necessary then that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ did not go into the Holy Place made by hands, a counterpart of the true; but into heaven itself, now to appear in the presence of God for us; nor did he go to offer himself often, as the high priest enters into the Holy Place every year with blood belonging to others; for then he must have suffered often since the foundation of the world; but now at the end of the ages he has appeared once for all, to do away with sin by the sacrifice of him-

self. And as it is appointed to men to die once and afterwards comes judgement, so Christ, having been once offered to bear the sins of many, shall appear the second time, apart from sin, to those who look for him, unto salvation.

For the Law, which has a shadow of the good things to come, but not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near. Else would not those sacrifices have ceased to be offered, because the worshippers, having been once cleansed, should have had no more consciousness of sins? But in those sacrifices there is a remembering of sins year by year. For it is impossible for the blood of bulls and of goats to take away sins. Therefore when he comes into the world, he says:

*Sacrifice and offering Thou wouldst not,
But a body Thou didst prepare for me;
In burnt offerings and sin-offerings Thou hadst no pleasure;
Then said I: Lo, I have come
(In the roll of the book it is written of me),
To do Thy will, O God.*

Above, when he said: *Sacrifices and offerings and burnt offerings and sin-offerings Thou wouldst not, neither hadst pleasure in them* (which are offered according to the Law); then he has said: *Lo, I have come to do Thy will*; he takes away the first, that he may establish the second. By which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest indeed stands ministering day by day and offering frequently the same sacrifices, which can never take away sins; but he, after he had offered one sacrifice for sins, sat down for ever at

the right hand of God, waiting continually till his enemies shall be made his footstool. For by one offering he has perfected for ever those who are sanctified. The Holy Spirit also is a witness to us; for after he had said:

This is the covenant that I will make with them

After those days, said the Lord;

I will put my laws in their hearts,

And on their minds I will write them;

Then said he:

Their sins and iniquities I will remember no more.

Now where there is remission of these, there is no longer an offering for sin.

FAITH AND PATIENCE INHERIT THE PROMISES

Therefore, brethren, since we have confidence to enter into the Holy Place by the blood of Jesus, by the new and living way which he consecrated for us, through the veil, that is to say, his flesh; and since we have a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled [to cleanse us] from an evil conscience, and our bodies washed with pure water. Let us hold fast the confession of our hope without faltering, for He who promised is faithful; and let us consider one another, that we may incite each other to love and to good works; not forsaking our assembly, as some are in the habit of doing, but encouraging one another, and so much the more, as you see the day approaching. For if we sin wilfully after we have received the knowledge of the truth, there remains no longer any sacrifice for sins, but a certain fearful expectation of judgment and a fierceness of fire which shall devour those who oppose. He who disregarded the Law of Moses died

without mercy on the word of two or three witnesses; of how much more severe punishment, do you think, shall he be judged worthy, who has trodden under foot the Son of God, and has made little of the blood of the covenant by which he was sanctified, and has treated with contempt the Spirit of grace? For we know Him who said: *Vengeance belongs to me, I will recompense*; and again: *The Lord shall judge His people*. It is a fearful thing to fall into the hands of the living God.

But call to remembrance the former days in which, after you were enlightened, you endured a fierce fight in the things you suffered; partly while you became a spectacle in the reproaches and distresses which came upon you, and partly while you became companions of those who had these experiences. For you had sympathy with those who were in prison, and gladly bore the robbery of your possessions, knowing that you yourselves have a better possession, even an enduring one. Do not lose your confidence, therefore; for it has a great reward. For you have need of patience, that, after you have done the will of God, you may receive the promise.

For yet a little while,

And he who comes will come, and will not tarry.

But my righteous one shall live by faith;

And if he draws back, My soul has no pleasure in him.

We are not of those who draw back to destruction, but of those who believe to the winning of the soul.

HEROES OF FAITH

Now faith is the sure confidence of things hoped for, the certainty of things not seen. For by this our forefathers obtained a good report. By faith we understand that the

worlds were prepared by the word of God; so that what is seen has not been made from things which do appear.

By faith Abel offered to God a more excellent sacrifice than Cain, through which he received the testimony that he was righteous, God bearing witness over his gifts; and through it he being dead yet speaks.

By faith Enoch was translated that he should not see death; and he was not found because God had translated him; for before his translation he received the testimony that he had been well-pleasing to God. But without faith it is impossible to please Him; for he who comes to God must believe that He is, and that He rewards those who search for Him.

By faith Noah, when he was warned by God of things not yet seen, in pious fear prepared an ark for the saving of his household; through which he condemned the world, and became heir of the righteousness which is according to faith.

By faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed; and he went out, not knowing to where he was going. By faith he dwelt as a stranger in the land of promise, as in a land that was not his, and lived in tents with Isaac and Jacob, the heirs with him of the same promise; for he was looking for the city which has the foundations, the architect and builder of which is God.

By faith even Sarah herself received strength to conceive when she was past the age, because she judged Him faithful who had promised. And so there arose from one, and him as good as dead, *as many as the stars of the sky for*

multitude, and as the sand which is by the sea-shore innumerable.

These all died in faith, not having received the promises, but having seen them and greeted them from afar; and they confessed that they were strangers and pilgrims on the earth. For they who say such things make it known that they are seeking for a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But, as it is, they desire a better country, that is, a heavenly; therefore God is not ashamed of them to be called their God; for He has prepared for them a city.

By faith *Abraham, when he was tried, offered up Isaac*; and he who had welcomed the promises, was offering up his only begotten son, of whom it had been said: *In Isaac shall thy seed be called*; for he considered that God was able even to raise him from the dead; and from death he did in a parable receive him back.

By faith Isaac blessed Jacob and Esau concerning things to come.

By faith Jacob, when he was dying, blessed each of the sons of Joseph, *and worshipped, leaning upon the top of his staff*.

By faith Joseph, when his end was near, made mention of the exodus of the children of Israel, and gave directions concerning his bones.

By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a handsome child, and they were not afraid of the king's command. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be ill-treated with the people of God

than to enjoy the pleasures of sin for a season ; esteeming the reproach for Christ greater riches than the treasures of Egypt, for he turned his eyes away towards the reward. By faith he left Egypt, and was not afraid of the rage of the king ; for he endured, as seeing Him who is invisible. By faith he instituted the Passover and the sprinkling of the blood, lest the destroyer of the firstborn should touch them.

By faith they passed through the Red Sea as by dry land ; which the Egyptians attempting to do were drowned.

By faith the walls of Jericho fell down after they had been encompassed for seven days.

By faith Rahab the harlot did not perish with the disobedient, having received the spies peaceably.

And what more shall I say ? For time would fail me to tell of Gideon, of Barak, of Samson, of Jephthah ; of David also, and Samuel, and the prophets ; who through faith overcame kingdoms, exercised justice, obtained promises, stopped the mouths of lions, extinguished the force of fire, escaped the edge of the sword, were made strong through weakness, proved valiant in battle, turned to flight the troops of the enemy. Women received their dead by a resurrection ; and others were broken on the wheel, not accepting any release, that they might obtain a better resurrection ; others tasted of mockings and scourgings, moreover of chains and imprisonment ; they were stoned, were sawn asunder, were tempted, were killed with the sword ; they wandered in sheepskins, in goat-skins, destitute, distressed, ill-treated (of whom the world was not worthy) ; they roamed about in deserts, on mountains, in dens and caves of the earth.

And these all obtained a good report through faith, but did not receive the promise; God having foreseen something better for us, that without us they should not be made perfect.

THE SUPREME EXAMPLE

Therefore let us also, seeing we are encompassed with so great a cloud of witnesses, lay aside every weight and the sin that so easily besets us [or, is much admired], and let us run with patience the race that is set before us, looking away to Jesus the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider him who endured such contradiction of sinners against himself [or, themselves] lest you grow weary and faint in your souls. You have not yet resisted unto blood in your struggle against sin. And you have forgotten the exhortation which reasons with you as with sons:

*My son, despise not the chastening of the Lord,
Nor faint when thou art rebuked by Him;
For whom the Lord loves He chastens,
And scourges every son whom He receives.*

If you endure chastening, God deals with you as with sons; for what son is there whom his father does not chasten? But if you are without chastening, of which all have been made partakers, then you are bastards and not sons. Furthermore we had fathers of our flesh who corrected us, and we gave them reverence; shall we not much more be in subjection to the Father of our spirits, and live? For they indeed for a few days chastened us as seemed good to them; but He for our profit, that we

might share in His holiness. Now all chastening seems for the present to be not joyous, but grievous; yet afterwards it yields the peaceful fruit of righteousness to those who have been exercised by it.

HIGH PRIVILEGES, HIGH RESPONSIBILITIES

Therefore *strengthen the hands that hang down and the feeble knees; and make straight paths for your feet* so that any who are lame may not be put out of joint, but rather may be healed. Pursue peace with all men, and the holiness without which no one shall see the Lord; looking carefully lest any man fall short of the grace of God, *lest any root of bitterness springing up trouble you*, and by it the many should be defiled; lest there should be any fornicator or profane person, like Esau, who for a single meal sold his own birthright. For you know that afterwards, when he desired to inherit the blessing, he was rejected, though he sought it earnestly with tears; for he did not find any place for repentance. For you have not come to that which can be touched and to *burning fire, nor to blackness and darkness and tempest, and the sound of a trumpet and the cry of words*; which when they heard they entreated that no word more should be spoken to them; for they were not able to bear that which was enjoined: *And if even a beast touches the mount, it shall be stoned*. And so terrible was the sight that Moses said: *I am full of fear and trembling*. But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable hosts, to the general assembly of angels, and the church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new

covenant, and to the sprinkling of the blood that tells of something more excellent than that of Abel.

See that you do not refuse him who speaks. For if they who refused him who gave warning on earth did not escape, much less shall we escape, if we turn away from him who gives warning from heaven; whose voice shook the earth at that time; but now he has promised, saying: *Yet once more I will shake not the earth only but also heaven.* And this word, *Yet once more*, signifies the removing of the things that may be shaken, as of things whose work is done, that the things which cannot be shaken may remain. Therefore since we receive a kingdom which cannot be shaken, let us hold fast the grace by which we may serve God acceptably with reverence and fear; for our *God is a consuming fire.*

Let love of the brethren continue. Do not forget to show hospitality; for by this some have entertained angels unawares. Remember the prisoners as though you were bound with them; and those who are ill-treated, as being yourselves also in the body. Let marriage be held in honour among all, and let the bed be undefiled, for fornicators and adulterers God will judge. Keep yourselves free from the love of money, being content with such things as you have; for He himself has said: *I will never leave thee nor forsake thee.* So that with good courage we say:

*The Lord is my helper, I will not fear;
What shall man do to me?*

Remember your leaders, who spoke to you the word of God; imitate their faith, considering the issue of their life. Jesus Christ is the same yesterday, and to-day, and for ever. Do not be carried away by various and strange

teachings. For it is a good thing that the heart be made steadfast by grace, not by meats, which have not profited those who had their pastime in them. We have an altar from which they who serve the tabernacle have no right to eat. For the bodies of those victims, *whose blood is brought into the Holy Place by the high priest for a sin-offering, are burned outside the camp*. Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside the gate. Let us therefore go out to him outside the camp, bearing reproach with him. For here we have no abiding city, but we seek for the one that is to be. Through him therefore *let us offer the sacrifice of praise to God* continually, that is, *the fruit of lips which* confess his name. But do not forget to do good and to distribute, for with such sacrifices God is well pleased. Obey your leaders and submit yourselves; for they watch for your souls, as they who shall give account, that they may do this with joy, and not with grief; for that would be unprofitable for you.

Pray for us; for we are confident that we have a good conscience in all things, desiring to live honourably. But I entreat you the more earnestly to do this, that I may be restored to you the sooner.

Now the God of peace, who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the eternal covenant, equip you fully in everything good to carry out His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

I entreat you, brethren, bear with the word of exhortation; for I have written to you in few words.

You know that our brother Timothy has been set at liberty; with him, if he comes soon, I will see you. Greet all your leaders and all the saints. The brethren from Italy greet you. Grace be with you all.

THE
GENERAL LETTERS

INTRODUCTION

If the Letters of the New Testament were placed in the order in which they were written, this General Letter would come first, for it may be dated as early as A.D. 45-49; its author may have been none other than James, the Lord's brother, although he makes no mention of the relationship.

This Letter breathes a more Jewish atmosphere than any other part of the New Testament; the Christian ideas it contains are clothed in Jewish forms. Eusebius places it among the "disputed" books which were not received everywhere as genuine. Yet it contains echoes of the teaching of Jesus, and we are often reminded of the Sermon on the Mount.

James did not become a believer till after the Resurrection. Later he became the leader of the Church in Jerusalem and presided over the first Church Council in A.D. 49. The speech in which he summed up the findings of the Council, and the terms of the circular letter which was sent out afterwards, bear a striking resemblance to the language of this Letter. The position of authority occupied by James would justify him in addressing a message to the believing Jews who were scattered in various places. The mention of elders, but no bishop, and the anointing of the sick, also point to an early date.

The design of the Letter is to encourage the Christians to bear their trials with cheerful patience and to warn them against respect of persons, empty profession of religion, the evils of the tongue, and the dangers of being quarrelsome and worldly.

The opposition between James and Paul on the subject of faith and works is more apparent than real. When James says that faith without works is dead, he is deprecating a philanthropy limited to mere words. Paul defines faith as faith in Christ, and he distinguishes between the works of the Law and the work of faith, or faith working by love.

OF JAMES

*James, a bondservant of God and of the Lord Jesus Christ,
to the brethren of the twelve tribes scattered among the Gentiles,
greetings.*

TRIAL AND TEMPTATION

My brethren, regard it as nothing but joy when you fall into manifold trials; knowing that the proving of your faith produces patience. And let patience have its full effect, that you may be mature and complete, lacking in nothing. If any one of you lacks wisdom, let him ask of God, who gives openly to all, without reproaching them; and it shall be given him. But let him ask in faith, nothing doubting. For he who doubts is like a wave of the sea, driven by the wind and tossed to and fro. For let not that man think that a double-minded man, unstable in all his ways, shall receive anything from the Lord.

Let the brother of humble rank rejoice because he is exalted, and let the rich man rejoice because he is brought low; for as the flower of the grass he shall pass away. For the sun rises with its burning heat and withers the grass, and its flower falls, and the beauty of the appearance of it perishes; so also shall the rich man perish in his pursuits.

Happy is the man who endures temptation; for when he has been approved, he shall receive the crown of life, which the Lord promised to those who love Him. Let no one say when he is tempted: I am tempted by God; for God cannot be tempted with evil things, and He tempts no one. But every man is tempted when he is drawn away and enticed by his own evil longing. Then the desire, when it has conceived, produces sin; and the sin, when it

has grown to the full, brings forth death. Do not be led astray, my beloved brethren. All good giving, yea, every perfect gift, is from above, coming down from the Father of lights, with whom there can be no variableness, nor any changing to darkness [or, shadow cast by turning]. Of His own will He begot us by the word of truth, that we should be a kind of first-fruits of His creatures.

You know this, my beloved brethren; but let every man be swift to hear, slow to speak, slow to be angry; for the anger of man does not promote the justice of God. Therefore, laying aside all filthiness and overflowing of wickedness, like favourable soil receive the word which has been planted in you, which is able to save your souls. But be doers of the word and not hearers only, deceiving your own selves. For if any one is a hearer of the word, and not a doer, he is like a man considering his natural face in a mirror; for as soon as he has considered himself he goes his way, and immediately forgets what he was like. But he who looks carefully into the perfect law, the law of liberty, and continues to do so, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his action. If any one seems to be religious and does not control his tongue, but deceives his own heart, this man's religion is vain. Religion pure and undefiled before our God and Father is this, to look after the fatherless and widows in their distress, and to keep oneself without stain from the world.

GOD REGARDS NOT PERSONS

My brethren, do you, in showing respect of persons, hold the faith of our Lord Jesus Christ, the Lord of glory? For if there comes into your synagogue a man with gold

rings, in fine clothes, and there comes in also a poor man in shabby clothes; and you show respect to him who wears the fine clothes, and say to him: Sit thou here in a good seat; and you say to the poor man: Stand thou there or sit under my footstool; do you not make distinctions among yourselves, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose the poor of this world who are rich in faith and heirs of the kingdom which He promised to those who love Him? But you have dishonoured the poor man. Do not the rich oppress you, and drag you before the judgement-seats? Do they not speak evil of that honourable name which was called over you? If, however, you fulfil the royal law according to the scripture: *Thou shalt love thy neighbour as thyself*, you do well; but if you show respect of persons, you commit sin and are convicted by the law as transgressors. For whoever shall keep the whole law and yet fail in one point, he has become guilty of all. For He who said: *Do not commit adultery*, said also: *Do not kill*. Now if thou dost not commit adultery, but killest, thou hast become a transgressor of the law. So speak and so do, as they who shall be judged by the law of liberty. For judgement will be without mercy to him who showed no mercy; mercy exults over judgement.

FAITH AND WORKS ARE INSEPARABLE

Of what value is it, my brethren, if a man says he has faith but has not works? Can that faith save him? If a brother or sister is naked and lacking daily food, and one of you says to them: Go in peace, make yourselves warm and satisfied; yet you do not give them the things needful for the body; of what value is it? Even so faith, if

it has not works, is dead in itself. But some one will say: Thou hast faith and I have works; show me thy faith apart from thy works, and I will show thee my faith by my works. Dost thou believe that there is one God? Thou doest well; the demons also believe and shudder. But wilt thou know, O vain man, that faith apart from works is useless?

Was not Abraham our father justified by works when he offered up Isaac his son upon the altar? Thou seest that faith worked with his deeds, and by his deeds his faith was made perfect. And the scripture was fulfilled which said: *Abraham believed God, and it was reckoned to him as righteousness*; and he was called *the friend of God*. You see that by deeds a man is justified, and not by faith only.

In the same way was not Rahab the harlot justified by works, when she received the messengers, and sent them out by another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

THE UNRULY MEMBER

My brethren, let not many of you be teachers, knowing that we shall receive the greater judgement. For in many things we stumble, every one of us. If any one does not stumble in word, this man is perfect, able also to bridle the whole body. Now if we put bits in the horses' mouths, that they may obey us, we turn about their whole body. Behold, the ships also, which though they are so great and are driven by fierce winds, are yet turned about by a very small rudder, in whatever direction the captain decides. Even so the tongue is a little member, and boasts great things. Behold, how great a forest a little fire can kindle! And the tongue is a fire; a world of wickedness

is the tongue among our members; it defiles the whole body and sets on fire the whole round of creation, and is itself set on fire by hell. For every nature of beasts and of birds, of reptiles and of things in the sea, is tamed and has been tamed by human nature; but the tongue no man can tame; it is a restless evil, full of deadly poison. By it we bless the Lord and Father, and by it we curse men who are made after the likeness of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. Does a fountain send forth from the one opening sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? Or a vine, figs? Neither can a fountain yield both salt water and fresh. Who is wise and understanding among you? Let him show, by his good behaviour, his works with gentleness of wisdom. But if you have bitter envy and wrangling in your hearts, do not boast and do not lie against the truth. This wisdom is not that which descends from above, but is earthly, natural, devilish. For where envy and wrangling are, there are confusion and all kinds of base deeds. But the wisdom that is from above is first pure, then peaceable, fair-minded, easily entreated, full of mercy and good fruits, neither partial nor pretending. And the fruit of righteousness is sown in peace by those who make peace.

GRACE FOR THE HUMBLE; JUDGEMENT FOR OPPRESSORS

How is it that wars and quarrels arise among you? Is it not from this, from your pleasures that fight in your members? You desire and do not possess; you kill, and are jealous, and cannot obtain; you quarrel and fight; you have not because you do not ask. You ask and do

not receive, because you ask wrongly, that you may spend it in your pleasures. You adulteresses, do you not know that the friendship of the world is enmity against God? Whoever therefore would be a friend of the world makes himself an enemy of God. Or do you think that the scripture speaks in vain: *The spirit He made to dwell in us yearns even to jealousy?* But He gives greater grace. Therefore it says: *God resists the proud, but gives grace to the humble.* Submit yourselves therefore to God; but resist the devil and he will flee from you. Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Suffer hardship and mourn and weep; let your laughter be turned into mourning, and your joy into heaviness. Humble yourselves in the sight of the Lord and He will lift you up.

Do not speak one against another, brethren. He who speaks against a brother or judges his brother, speaks against the Law and judges the Law; but if thou judgest the Law, thou art not a doer of the Law but a judge. There is one Lawgiver and Judge who is able to save and to destroy; who art thou who judgest thy neighbour?

Look here, you who say: To-day or to-morrow we will go into such and such a city, and spend a year there, and buy and sell and make profit; yet you cannot tell what your life will be to-morrow. For you are vapour that appears for a little while and then vanishes away. Instead you ought to say: If the Lord will, and if we live, we shall do this or that. But now you boast in your presumptions; all such boasting is bad. To him therefore who knows how to do what is good, and does not do it, to him it is sin.

Have a care, you wealthy ones, weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are tarnished, and their rust shall be a witness against you, and shall eat your flesh like fire. You have heaped up treasure in the last days. Behold, the hire of the labourers who reaped your fields, which was withheld by you, cries out; and the cries of those who reaped have reached the ears of the Lord of Sabaoth [Hosts]. You have lived in luxury on the earth, and have run riot; you have nourished your hearts in a day of slaughter. You have condemned, you have killed the Just One; he does not resist you.

ANOINTING THE SICK; MUTUAL CONFESSION

Be patient therefore, brethren, till the coming of the Lord. Behold, the farmer waits for the precious fruit of earth, and has patience over it, till it receives the early and the latter rain. Do you also be patient, let your hearts be settled, for the coming of the Lord is at hand. Do not murmur one against another, brethren, that you may not be judged; behold, the Judge stands before the doors. My brethren, take the prophets, who spoke in the name of the Lord, for an example of great distress and of patience. Behold, we count those happy who endured. You have heard of Job's endurance, and have seen what the Lord had in view. For *the Lord is very pitiful and merciful*.

But above all things, my brethren, do not swear either by heaven, or by the earth, or by any other oath; but let your Yes be Yes, and your No, No; lest you fall under judgement.

Is any one among you in distress? Let him pray. Is any one merry? Let him sing. Is any one sick among you? Let him call for the elders of the congregation, and let them anoint him with oil in the name of the Lord and pray over him; and the prayer of faith will save the sick, and the Lord will raise him up; and if he has committed sins, they shall be forgiven him. Confess your sins, then, one to another, and pray one for another, that you may be healed. Mighty in its working is the prayer of an upright man. Elijah was a man of the same nature as ourselves and he prayed earnestly that it might not rain; and it did not rain on the earth for three years and six months. And he prayed again, and the heavens gave rain, and the earth yielded her fruit.

My brethren, if any one of you is led astray from the truth and another converts him; let him know that he who converts the sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

INTRODUCTION

In First Peter we see a fulfilment of Christ's promise to his impetuous disciple that when he had recovered from his fall he should strengthen his brethren. His home in Galilee on the shore of the Lake was at a place where the interchanges of trade would encourage a knowledge of Greek as a means of communication. Peter therefore may have acquired such a knowledge of Greek, and of the Septuagint—the Greek Old Testament, as this Letter shows. If it was written in A.D. 63 or 64, he had had time to gain that acquaintance with the Letter of James and with Paul's Letters to the Romans and Ephesians, shown both in the ideas and in the language.

We can only conjecture the actual circumstances. It is possible that Peter came to Rome at Paul's request during or shortly after Paul's first imprisonment there. The sight of the two leaders in fellowship would do much to drive home the great lesson of unity in Christ. Under these circumstances, the Pauline influence in Peter's Letter is quite natural. And if the Silas, or Silvanus, who carried this Letter to places in Asia Minor associated with Paul, was the man who had been the companion and friend of Paul, then he would be able to explain the situation in Rome to all the brethren, and the absence of reference to Paul in the Letter becomes understandable.

The time of persecution during which the Letter was written may have been the persecution begun by Nero or a slightly earlier one limited to Asia Minor. Babylon, mentioned at the end of the Letter, is probably a cryptic reference to Rome.

The evidence in favour of Second Peter is not nearly as strong or as general. It found no place in the New Testament of the early Syrian Church. There is ground for the standpoint of the early Church in regarding this Letter as of value, though not on the same high level as the other books of the Canon.

OF PETER: FIRST

Peter, an apostle of Jesus Christ, to the settlers scattered abroad in Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen according to the foreknowledge of God the Father, in the sanctifying of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied to you.

THE WONDERS OF REDEMPTION

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy, by the resurrection of Jesus Christ from the dead, begot us again to a living hope, to an inheritance incorruptible, pure, and that does not fade away (reserved in heaven for you, who are guarded by the power of God through faith) to a salvation which is ready to be revealed in the last time; in which time you shall greatly rejoice, though now for a while, if needs be, you are in distress through manifold trials; that the proving of your faith, being more precious than gold that perishes though it is proved by fire, may be found unto praise and glory and honour at the revelation of Jesus Christ; whom having not seen, you love; in whom, though now you do not see him, yet believing, you rejoice with joy unspeakable and glorious; while you receive the result of your faith, the salvation of your souls.

Concerning this salvation the prophets, who prophesied of the grace that would come to you, inquired and searched carefully; tracing out what time, or what manner of time, the Spirit of Christ who was in them did signify, when he bore witness beforehand to the sufferings of

Christ, and the glories that would follow them. To which prophets it was revealed, that not to themselves but to you they were ministering these things, which now have been announced to you through those who have preached the good news to you by the Holy Spirit who was sent from heaven ; into which things the angels eagerly desire to look.

THE CALL TO HOLINESS

Therefore gird up the loins of your mind, be sober, and set your hope completely on the grace that is brought to you by the revealing of Jesus Christ; as obedient children, not shaping your life according to the evil longings of your former ignorance; but as he who called you is holy, so do you become holy in all your behaviour; because it is written: *You shall be holy, for I am holy*. And if you call on the Father, who without respect of persons judges according to every man's work, pass the time of your pilgrimage in fear; knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down by your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot; who was foreknown indeed before the foundation of the world, but was openly declared at the end of the times for your sakes, who through him are believers in God, who raised him from the dead, and gave him glory; that your faith and your hope might be in God.

Since you have purified your souls in obeying the truth to love the brethren sincerely, love one another from the heart fervently; for you have been born again, not from

corruptible seed, but from incorruptible, through the living and abiding word of God. For

*All flesh is as grass,
And all its glory as the flower of the grass.
The grass withers, and the flower falls;
But the word of the Lord endures for ever.*

And this is the word which by the gospel was preached to you. Therefore putting away all malice and all guile and hypocrisies and envies and all evil speakings, like new-born infants, long for the reasonable milk which is pure, that you may grow by it unto salvation; if you have *tasted that the Lord is gracious*. To whom you come as to a living stone, rejected indeed by men, but with God chosen and held in honour; you also, as living stones, are built up a spiritual house for a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Therefore it is contained in the scripture:

*Behold, I lay in Zion a chief corner stone, chosen, honoured;
And he who believes in him shall not be put to shame.*

To you therefore who believe is the honour; but to those who do not believe:

*The stone which the builders rejected,
This became the head of the corner.*

And: *A stone of stumbling, and a rock of offence*; for they stumble being disobedient to the word; and to this they were appointed. But you are *a chosen race, a royal priesthood, a holy nation, a people for God's own possession*; that you should make known the virtues of Him who called you out of darkness into His marvellous light; who in time past were *not a people* but are now *the people of God*; who were *not under mercy*, but now have had mercy shown to them.

THE CHRISTIAN IN THE RELATIVE DUTIES OF LIFE

Beloved, I appeal to you as pilgrims and exiles, abstain from the desires of the flesh which fight against the soul; see that you behave honourably among the Gentiles; that, in that which they speak against you as evil-doers, they may yet, through your good works which they watch, praise God in the day of visitation.

Submit yourselves to every human authority for the Lord's sake; whether it is to the king, as supreme; or to governors, as to those who are sent by him for the punishment of evil-doers, but for the praise of those who do well. For so is the will of God, that with well-doing you may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of vice, but as bond servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

Servants, be subject to your masters with all fear; not only to the good and considerate, but also to the perverse. For this is acceptable, if a man for conscience towards God endures distress, suffering unjustly. For what glory is there, if, when you do wrong and are beaten for it, you shall take it patiently? But if, when you do well and suffer for it, you shall take it patiently, this is acceptable with God. For to this you were called; because Christ also suffered for you, leaving you an example, that you should follow his steps; *who did no sin, neither was guile found in his mouth*; who, when he was abused, did not abuse in turn; when he suffered, he did not threaten, but committed his cause to Him who judges justly; who his own self carried up our sins in his body to the tree, that we, having died to sins, should live

in uprightness; and *by his wound you were healed*. For you were *like sheep going astray*; but you have now returned to the Shepherd and Bishop of your souls.

In the same way, you wives, be obedient to your own husbands; that even they who do not obey the word may without the word be won by the behaviour of their wives, while they watch your chaste and reverent conduct. Let not your adorning be the outward display of plaited hair and of jewels of gold, or of fine clothes; but let it be the hidden self within, the undying charm of a gentle and serene spirit which, in the sight of God, is of great price. For thus in olden times the holy women who trusted in God also adorned themselves, being obedient to their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters you now are as long as you do well and are not at all alarmed by any terror.

Also, you husbands, dwell with your wives according to knowledge, giving honour to the wife as to the weaker vessel, and as to those who are joint-heirs of the grace of life; so that your prayers may not be hindered.

Finally, be all of one mind, sympathetic, loving as brethren, tender-hearted, humble-minded; not rendering evil for evil, or abuse for abuse, but on the contrary blessing; for to this you were called, that you should inherit a blessing. For

*He who would love life and see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile;
Let him avoid evil and do good;
Let him seek peace and pursue it.
For the eyes of the Lord are upon the righteous,*

*And His ears are open to their prayers ;
But the face of the Lord is against those who do evil.*

THE PERFECT PATTERN

And who is he who will harm you, if you are zealous for that which is good? But even if you suffer for righteousness' sake, blessed are you; and *fear not though they seem terrible to you, neither be troubled*; but sanctify Christ as Lord in your hearts; being ready always to give an answer to every man who asks you a reason for the hope that is in you, but with gentleness and reverence; having a good conscience that, whatever is said against you, they who falsely accuse your good behaviour in Christ may be put to shame. For it is better, if the will of God should order it so, that you suffer for well-doing than for evil-doing. For Christ also once suffered for sins, the just for the unjust, that he might bring us to God; having been put to death in the flesh, but made alive in the spirit; in which spirit also he went and made a proclamation to the spirits in prison, who were in time past disobedient, when the patience of God waited in the days of Noah during the building of the ark, in which few, that is, eight souls were kept safe through water—which signifies baptism that now saves you (not the putting away of the uncleanness of the flesh, but the appeal of a good conscience towards God), through the resurrection of Jesus Christ who has gone into heaven and is at the right hand of God; angels and authorities and powers being made subject to him.

Therefore since Christ suffered in the flesh, arm yourselves also with the same mind; for he who has suffered in the flesh has ceased from sin; that he should live the

rest of his time in the flesh no more for the desires of men, but for the will of God. For the time past is sufficient to have spent in working the will of the Gentiles, living a fast life in lusts, drunkenness, revellings, carousals, and abominable idolatries; and as to this, thinking it strange that you do not keep them company in going to the same pitch of abandonment, they speak evil of you; but they shall give account to Him who is ready to judge the living and the dead. For to this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand. Do you therefore be discreet, and be alert in your prayers. And above all things have fervent love among yourselves; for *love covers a multitude of sins*. Be hospitable one to another without murmuring. According as each has received a gift, minister it among yourselves as good stewards of the manifold grace of God. If any one speaks, let him do it as speaking oracles of God; if any man ministers, let him do it as of the strength which God supplies; that God in all things may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

FINAL EXHORTATIONS

Beloved, do not think it strange concerning the fiery trial which comes to try you, as though some strange thing happened to you; but rejoice since you share in the sufferings of Christ; that, when his glory shall be revealed, you may also exult with joy. If you are reproached for the name of Christ, blessed are you; for the Spirit of glory and of God rests upon you. But let none of you suffer as a murderer or a thief or an evil-doer or an inter-

fering busybody. Yet if any one suffers as a Christian, let him not be ashamed, but let him glorify God in this name. For the time has come for judgement to begin with the family of God; and if it begins with us, what will be the end of those who do not obey the gospel of God? *And if the righteous is hardly saved, where will the ungodly and the sinful appear?* Therefore let those who suffer according to the will of God commit their souls in well-doing to the charge of a faithful Creator.

The elders who are among you I exhort, as a fellow-elder and a witness of the sufferings of Christ and a partaker of the glory that is to be revealed; be shepherds of the flock of God which is among you (exercising the oversight), not by constraint but willingly (according to God); not for filthy lucre but with cheerful readiness; neither as being lords over the parishes, but making yourselves examples to the flock. And when the Chief Shepherd shall appear, you shall receive the crown of glory that never fades away.

Likewise, you younger men, submit yourselves to the elder. Yea, all of you gird yourselves with the apron of humility and serve each other; for *God resists the proud, but gives grace to the humble*. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; throwing all your worries upon Him, for He cares for you. Be sober and on the watch; your accuser the devil, as a roaring lion, goes about, seeking whom he may devour; set yourselves against him, steadfast in the faith, knowing that the same sufferings are being fulfilled in your brethren who are in the world. And the God of all grace, who called you to His eternal glory in Christ, after you have suffered a while, will Himself restore, confirm,

strengthen (settle) you. To Him be the power, for ever and ever. Amen.

By Silvanus, a faithful brother to you, as I count him, I have written briefly, exhorting and testifying that this is the true grace of God; stand fast in it. The church in Babylon, chosen together with you, greets you, and so does Mark, my son. Greet one another with a kiss of love. Peace be with all you who are in Christ.

OF PETER: SECOND

Simon Peter, a servant and an apostle of Jesus Christ, to those who have entered into the same precious inheritance of faith through the righteousness of our God and Saviour Jesus Christ: Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

THE REVELATION ON THE MOUNT

According as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by His own glory and virtue; by means of which He has given to us exceedingly great and precious promises; that with the help of them you may become partakers of the divine nature, while you escape from the corruption that is in the world through evil desire; for this very reason use all your earnestness, and in your faith supply also virtue, and in your virtue knowledge, and in your knowledge self-control, and in your self-control endurance, and in your endurance piety, and in your piety brotherly kindness, and in your brotherly kindness love. For if these things are yours in plenty, they make you to be neither idle nor unfruitful in the knowledge of our Lord Jesus Christ. But he who lacks these things is blind, seeing but dimly, and has forgotten that he was cleansed from his old sins. Therefore, brethren, be all the more in earnest to make sure that you are called and chosen; for if you do these things, you will never fall; for thus there shall be richly supplied to you an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. Therefore I shall be ready always to put you in mind of these things, though

you know them and are confirmed in the present truth. And I think it right, as long as I am in this tent, to stir you up by reminding you, knowing that shortly I must put away my tent, as our Lord Jesus Christ made plain to me. And I will make every endeavour that you may be able after my departure always to call these things to remembrance. For we did not follow cleverly invented tales when we made known to you the power and presence of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there was borne to him such a voice from the transcendent glory: *This is my beloved Son, in whom I am well pleased.* And this voice borne from heaven we heard, when we were with him on the holy mount.

We have also the word of prophecy well confirmed; to which you do well to give heed, as to a lamp shining in a dark place, until the day dawn and the day star arise in your hearts; knowing this first, that no prophecy of scripture has any private interpretation. For the prophecy never came by the will of man; but men spoke from God as they were moved by the Holy Spirit.

THE DOOM OF FALSE TEACHERS

But as there arose false prophets also among the people, even so among you there will be false teachers who will secretly bring in destructive heresies, denying even the Master who bought them, bringing upon themselves swift destruction. And many will follow their licentious ways; by reason of whom the way of truth will be defamed. And through covetousness they will with false words make gain of you; for whom the judgement is not

far off, and their destruction does not linger. For if God did not spare the angels who sinned but hurled them down to Tartarus and committed them to pits of darkness, to be reserved for judgement; and did not spare the old world but preserved Noah (with seven others), a herald of righteousness, when He brought in the flood upon the world of the ungodly; and reducing to ashes the cities of Sodom and Gomorrah, condemned them with an overthrow, making them an example to those who afterwards should lead godless lives, yet rescued just Lot, sore distressed by the licentious behaviour of the lawless—for that upright man, dwelling among them, vexed his righteous soul from day to day with their lawless deeds which he saw and heard—the Lord knows how to rescue the devout from temptation, and how to reserve the unjust under punishment till the day of judgement, especially those who indulge the flesh in its impure desires, and think nothing of authority. Presumptuous, self-willed, they are not afraid to speak evil of angels [Gr. glories]; whereas angels, though greater in might and power, do not bring abusive judgement against them (before the Lord). But these, as brutish creatures, made to be taken and destroyed, speaking evil of the things they do not understand, will perish utterly through their own corruption, suffering wrong as the wages of wrongdoing. They count it pleasure to live in luxury for a day, these spots and blemishes, revelling in their love-feasts [or, deceivings], while they feast with you; having lustful eyes never ceasing from sin, enticing unstable souls; their hearts are exercised in covetousness; cursed children who have forsaken the straight way and have gone astray, following the way of Balaam the son of Beor, who loved

the wages of wrong-doing ; but he was convicted of his transgression ; a dumb ass proclaiming with the voice of a man stopped the madness of the prophet.

These are wells without water and mists driven by a storm, for whom the deep gloom of darkness has been reserved. For sounding great swelling words of vanity, they allure with the evil desires of the flesh, through licentiousness, those who were just escaping from men living in error ; they promise them liberty, but are themselves the slaves of corruption ; for by whomever a man is overcome, to him he is enslaved. For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled in them and overcome, the last state has become worse with them than the first. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn back from the holy precepts which had been delivered to them. It has happened to them according to the true proverb : *The dog turning again to his own vomit ; and the sow that was washed to her wallowing in the mire.*

THE COMING OF THE LORD

This is the second letter, beloved, that I now write to you ; and in both of them I stir up and admonish your pure minds, that you may remember the words which were spoken before by the holy prophets, and of the command of the Lord and Saviour through your apostles. First you know this, that in the last days mockers will come with derision, living according to their own evil desires, and saying : Where is the promise of his coming ? For since the fathers fell asleep all things continue

as they were from the beginning of the creation. For this they wilfully ignore, that by the word of God there were heavens of old, and an earth which had been formed out of the water and through water; by which means the world that then was, being flooded with water, perished; but the heavens and the earth which are now, by the same word have been stored with [or, for] fire, being reserved to the day when the godless will be judged and destroyed.

But do not forget this one thing, beloved, that one day is with the Lord as a thousand years, and *a thousand years as one day*. The Lord is not slack concerning His promise, as some men count slackness; but is patient towards you, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief (in the night); in which the heavens will pass away with a great noise, and the elements set on fire will be dissolved, the earth also and the works that are in it will be disclosed [or, burned up]. If all these things are thus to be dissolved, what kind of persons ought you to be in holy behaviour and devoutness, looking for and hastening the coming of the day of God, on account of which the heavens being on fire will be dissolved, and the elements will melt with burning heat? But, according to His promise, we look for *new heavens and a new earth*, in which dwells righteousness.

Therefore, beloved, since you look for such things, make every endeavour to be found by Him in peace, without stain and blameless. And consider the long-suffering of our Lord to be salvation; as our beloved brother Paul also, according to the wisdom given to him, has written to you; as also in all his letters, speaking of these things; in which letters are some things hard to be

understood, which they who are unlearned and unstable pervert, as they do also the other scriptures, to their own destruction.

You therefore, beloved, knowing these things beforehand, beware lest, being led away by the error of the lawless, you fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and for ever. Amen.

INTRODUCTION

Eusebius places Second and Third John in his list of "disputed" books. On the ground of brevity alone, they might never have found a place in the Canon, had they not been attached to First John ; their interest is purely personal or congregational, whereas First John is a studied composition, accepted as authoritative from early in the second century.

When and to whom these Letters were written are matters of conjecture ; we may assign them to the early days of the reign of Trajan, about A.D. 100. Eusebius quotes a statement that John went from Patmos to Ephesus and to the neighbouring regions of the Gentiles, by invitation ; "in some to appoint bishops, in some to institute entire new churches."

First John is both simple and profound, breathing the same mystic atmosphere as the Fourth Gospel ; its ideas are few, but they are of wide significance and are given in their absoluteness. The subjective inner life of Christianity is revealed ; its roots are seen to be in the great facts of the objective revelation of God in Christ Jesus.

John's purpose in writing was that his readers might have fellowship with him, sharing his joy and the consciousness of possessing eternal life. Incidentally, he exposes certain errors and refutes the Antichrists. These may be identified as Docetic teachers of the Gnostic type. In the teaching of the Gnostic, Cerinthus, for example, there was a mixture of Oriental, Jewish and Christian ideas. Christ the heavenly Being—as distinct from Jesus the man—united himself with the latter at his baptism in the Jordan and left him before Gethsemane and Calvary because God could not suffer.

The verse in the fifth chapter about the three heavenly witnesses has been left out ; it is not found in any ancient Greek text and it obscures the great truth that since Pentecost the Holy Spirit is the Vicar of Christ on earth.

OF JOHN: FIRST

Concerning the Word of Life, which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have touched—for the life was shown, and we have seen and bear witness, and declare to you the eternal life which was with the Father, and was shown to us—that which we have seen and heard we declare to you also, that you may have fellowship with us; and the fellowship which we have is with the Father and with His Son Jesus Christ. And these things we write, that our joy may be fulfilled.

DARKNESS GIVES PLACE TO LIGHT

This then is the message which we have heard from him and announce to you: God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, yet live in the darkness, we speak falsely and are not truthful; but if we live in the light as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have not any sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just, so that He may forgive us our sins and cleanse us from all wrong-doing. If we say that we have not committed sin, we make Him a liar and His word is not in us.

My little children, I write these things to you, that you may not sin. And if any one commits sins, we have an Advocate with the Father, Jesus Christ, the righteous; and he it is who propitiates for our sins; and not for ours only but also for the whole world. And by this we learn that we know him, if we keep his commands. He who says:

I know Him, yet does not keep his commands, is a liar and the truth is not in him. But whoever keeps his word, in him the love of God has been perfected indeed. By this we know that we are in him. He who says he abides in him ought himself also to live even as he lived.

Beloved, it is no new command that I write to you, but an old command which you had from the beginning. The old command is the word which you heard (from the beginning). And yet it is a new command I write to you, a thing that is true in him and in you; for the darkness is passing away and already the true light is shining. He who says he is in the light, yet hates his brother, is in the darkness even until now. He who loves his brother abides in the light, and there is no stumbling-block in him. But he who hates his brother is in the darkness, and lives in the darkness, and does not know where he is going because the darkness has blinded his eyes.

ANTICHRIST IS DEFINED

Little children, I write to you because your sins are forgiven you for his name's sake. Fathers, I write to you because you know him who is from the beginning. Young men, I write to you because you have overcome the wicked one.

Little children, I have written to you because you know the Father. Fathers, I have written to you because you know him who is from the beginning. Young men, I have written to you because you are strong, and the word of God abides in you and you have overcome the wicked one.

Love not the world, neither the things that are in the world. If any one loves the world, the love of the Father

is not in him. For all that is in the world, the desire of the flesh, and the desire of the eyes, and the pride of possessions, does not belong to the Father, but belongs to the world. And the world with its desire passes away; but he who fulfils the will of God abides for ever.

Children, it is the last hour; and as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour. They went out from us but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be made evident that not one of them is of us.

Now you have an anointing from the Holy One and you know all things. I have not written to you because you do not know the truth, but because you know it, and that no lie comes from the truth. Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. Whoever denies the Son, he has not the Father; (he who acknowledges the Son has the Father also). And as for you, let that which you heard from the beginning abide in you. If that which you heard from the beginning shall remain in you, you also shall continue in the Son and in the Father. And this is the promise that he himself promised us, the life which is eternal.

I have written these things to you concerning those who would lead you astray. And you yourselves, the anointing which you received from him abides in you, and you have no need that any one should teach you; but as his anointing teaches you concerning all things and is true, and is no lie; and even as it taught you, abide in him. And now, little children, abide in him; that if he shall

appear we may have confidence and not be ashamed before him at his coming. If you know that he is righteous, you know that every one who follows righteousness is begotten by him.

THE VICTORY OF THE SON THROUGH LOVE

Behold, what great love the Father has shown us, that we should be called children of God; (and such we are). For this cause the world does not know us, because it did not know him. Beloved, we are now children of God and it does not yet appear what we shall be; we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every one who has this hope with a view to him purifies himself, even as he is pure. Whoever commits sin is guilty of lawlessness; for sin is lawlessness. And you know that he was made known in order to take away our sins; and in him is no sin. Every one who abides in him does not commit sin; every one who commits sin has not seen him nor known him. Little children, let no one lead you astray; he who follows uprightness is just, even as he is just. He who commits sin belongs to the devil; for the devil sins from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil. Every one begotten by God does not commit sin; for His seed remains in him and he cannot sin, because he is begotten by God. By this the children of God and the children of the devil are known; whoever does not practise righteousness and does not love his brother does not belong to God.

For this is the message that you heard from the beginning, that we should love one another. Not as Cain, who belonged to the wicked one and murdered his

brother. And why did he kill him? Because his own works were evil and his brother's just. Do not wonder, my brethren, if the world hates you. We know that we have passed over from death into life, because we love the brethren. He who does not love abides in death. Every one who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.

By this we know what love is, because he laid down his life for us; and we ought to lay down our lives for the brethren. But if a man has this world's good things, and sees his brother in need and shuts up his compassion from him, how does the love of God abide in him? My little children, let us love not in word nor with the tongue, but in deed and in truth. By this we shall know that we belong to the truth and shall assure our hearts before him, in whatever our hearts may find fault with us, for God is greater than our hearts and knows everything. Beloved, if our heart does not accuse us, we have confidence towards God and whatever we ask, we receive from Him, because we keep His commands and do those things that are pleasing in His sight. And this is His command, that we should believe in the name of His Son, Jesus Christ, and love one another, even as He told us to do. And he who keeps His commands abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He gave us.

THE SPIRIT BEARS WITNESS TO THE SON

Beloved, do not believe every spirit, but prove the spirits whether they are from God; because many false prophets have gone out into the world. By this you know the Spirit of God; every spirit who confesses Jesus Christ

as having come in the flesh is from God ; and every spirit who does not confess Jesus (Christ as having come in the flesh) is not from God ; and this is the spirit of the anti-christ, of whom you have heard that he should come ; and even now already he is in the world.

Little children, you belong to God, and have overcome them ; for greater is He who is in you than he who is in the world. They belong to the world, therefore they speak of the world and the world hears them. We belong to God ; he who knows God, hears us ; he who does not belong to God, does not hear us. By this we recognise the spirit of truth and the spirit of error.

Beloved, let us love one another ; for love comes from God, and every one who loves is begotten by God and knows God. He who does not love does not know God ; for God is love. In this the love of God was shown towards us, that God sent His only begotten Son into the world, that we might live through him. In this is love, not that we loved God but that He loved us and sent His Son to propitiate for our sins. Beloved, if God so loved us, we ought also to love one another. No man has seen God at any time. If we love one another, God abides in us and His love is perfected in us. By this we know that we abide in Him and He in us, because He has given us of His Spirit. And we have seen and bear witness that the Father sent the Son to be the Saviour of the world. Whoever shall confess that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love that God has towards us. God is love ; and he who abides in love abides in God, and God abides in him. In this has love been made perfect in us, that we may have confidence in the day of judgement ; because as

he is, so are we in this world. There is no fear in love; but perfect love expels fear, for fear implies punishment; and he who fears has not been made perfect in love. We love because He first loved us. If a man says, I love God, and yet hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this command we have from Him: He who loves God should love his brother also. Every one who believes that Jesus is the Christ is begotten by God; and every one who loves Him who begot loves him also who is begotten by Him. By this we know that we love the children of God, when we love God and keep His commands. For this is the love of God, that we keep His commands; and His commands are not a burden. For all who are begotten by God overcome the world; and this, namely, our faith, is the victory that conquers the world. Who is he who overcomes the world, but he who believes that Jesus is the Son of God? This is he who came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. For there are three that bear witness, the Spirit, and the water, and the blood; and the three agree in one. If we receive the witness of men, the witness of God is greater; for the witness of God is this, that He has borne witness concerning His Son. He who believes in the Son of God has the witness in himself; he who does not believe, God has made Him a liar; because he has not believed the witness that God has borne concerning His Son. And this is the witness, that God gave us eternal life, and this life is in His Son. He who has the Son has the life; he who has not the Son of God has not the life.

CONFIDENCE IN PRAYER

These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life. And this is the confidence that we have in Him that, if we ask anything according to His will, He hears us; and if we know that He hears us whatever we ask, we know that we have the petitions that we have asked of Him.

If any one sees his brother committing a sin which is not unto death, he shall ask, and God will give him life for those who do not sin unto death. There is a sin unto death; concerning this I do not say that he should make request. All wrong-doing is sin; yet there is sin which is not unto death. We know that whoever is begotten by God does not commit sin; but he who was begotten by God [Jesus Christ] keeps him, and the wicked one does not lay hold of him. We know that we belong to God, and the whole world lies in the power of the wicked one. And we know that the Son of God has come and has given us an understanding, that we may know Him who is true, and we are in Him who is true, through His Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols.

OF JOHN: SECOND

The elder to the chosen lady and her children, whom I love in the truth; and not I only, but also all they who know the truth; for the sake of the truth which abides in us and will be with us for ever. Grace, mercy and peace will be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

LOVE SHOWS ITSELF IN OBEDIENCE

I rejoiced greatly that I found some of thy children living in the truth, as we received command from the Father. And now I entreat thee, lady, not as though I were writing a new command to thee, but that which we had from the beginning, that we should love one another. And this is love, that we live according to His commands. This is the command, as you heard from the beginning, that you should live by it. For many deceivers, who do not acknowledge that Jesus Christ has come in the flesh, have gone out into the world. This signifies the deceiver and the antichrist.

FALSE TEACHERS SHOULD BE SHUNNED

Look to yourselves, that you do not lose the things which we brought about but that you receive a full reward. Whoever takes the lead, but does not continue in the teaching of Christ, does not possess God. He who continues in the teaching, he possesses both the Father and the Son. If any one comes to you and does not bring this teaching, do not receive him into your house or give him any greeting; for he who gives him a greeting shares in his evil deeds.

Having many things to write to you, I would not write with paper and ink; but I hope to come to you and speak face to face, that your joy may be fulfilled.

The children of thy chosen sister greet thee.

OF JOHN: *THIRD*

The elder to Gaius the beloved whom I love in the truth.

THE GRACE OF HOSPITALITY

Beloved, I pray that, as thy soul prospers, thou mayest prosper in all things and have good health. For I was delighted when the brethren came and testified to the truth that is in thee, even as thou dost live in the truth. I have no greater joy than this to hear of my children living in the truth.

Beloved, thou art doing faithfully whatever thou art engaged in for the brethren, even when strangers; for they bore witness to thy love before the assembly; and thou wilt do well to help them forward in a way worthy of God; because for the sake of the Name they went out, taking nothing from the Gentiles. Therefore we ought to entertain such, that we may become fellow-workers with the truth.

DIOTREPES AND DEMETRIUS

I wrote a letter to the church; but Diotrepes, who loves to have the leadership among them, does not receive us. Therefore, if I come, I will make mention of his works which he carries on, jesting at our expense with malicious words; and not content with this, he himself does not receive the brethren, and he prevents those who would, and expels them from the congregation. Beloved, imitate not that which is evil but that which is good. He who does good belongs to God; but he who does evil has not seen God.

Demetrius has had witness borne to him by all men

and by the truth itself; yea, and we also bear witness, and thou knowest that our witness is true.

I had many things to write to thee, but I do not wish to write to thee with pen and ink. I hope shortly to see thee, and we shall speak face to face.

Peace be with thee. Our friends greet thee. Greet the friends by name.

INTRODUCTION

Jude's description of himself as "brother of James" serves to identify him as a younger brother of James, the head of the Church in Jerusalem. To be known as the brother of this famous James would add authority to his message, especially if his Letter was meant, as many think, for the Churches of Syrian Antioch, which were in constant touch with Jerusalem and were exposed to all the dangers of paganism. If the phrase "the common salvation" means common to Jews and Gentiles, then Jude wrote as a Hebrew Christian to Gentile Christians.

Jude shows the same combination of authority with humility, the same vividness and dramatic form of presentation, the same regard for the Old Testament, the same sternness in exposing and rebuking sin, which we find in James; but he points to a much later development and he deals with gross and wilful perversions of Paul's teaching. His Letter may be dated twenty-five or thirty years later, perhaps A.D. 75-80. It has been suggested that the perverters whom he denounced were the followers of Simon Magus, mentioned in Acts.

Like Second Peter, a later Letter with which it has close affinities, Jude is one of the "disputed" books; but, considering its brevity, it had an early and a wide acceptance in the Church. Some of the doubts about it may have been due to the story of fallen angels, taken from the "Book of Enoch," and to the use of the "Assumption of Moses"; the former of these writings is generally assigned to a pre-Christian date, and the latter to about A.D. 25 or 30.

Like Peter, Jude was a married missionary, and his work at first was chiefly among Jews. Here, however, he addresses Gentiles. He was anxious to enlarge on the great blessings of salvation; but when he heard of their danger he narrowed down his message to an earnest appeal that in life and conduct they should preserve the purity of the faith.

OF JUDE

Jude, a servant of Jesus Christ and brother of James, to those who are called beloved in God the Father and kept in Jesus Christ: Mercy and peace and love be multiplied to you.

EXAMPLES AND WARNINGS

Beloved, while I was most eager to write to you of our common salvation, I felt constrained to write to you, exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in secretly, who were long ago proscribed for this judgement, godless men, turning the grace of our God into licentiousness, and denying our only Master and Lord, Jesus Christ. I would therefore put you in mind, though once you knew it all, that the Lord, having saved the people out of the land of Egypt, afterwards destroyed those who did not believe. And the angels who did not keep their own realm but left their proper dwelling, He has reserved in everlasting chains under darkness to the judgement of the great day. Just as Sodom and Gomorrah and the cities close to them, having similarly given themselves over to fornication and gone after other flesh, are set forth for an example, suffering the punishment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, disregard authority, and speak evil of dignities. But Michael the archangel, when in conflict with the devil he disputed about the body of Moses, did not dare to bring against him an abusive accusation, but said: *The Lord rebuke thee*. But these speak evil of those things which they do not understand; and what they know naturally,

as brutish creatures, in these things they ruin themselves. Woe to them ! for they went in the way of Cain, and gave themselves up to the error of Balaam for payment, and perished in the contradiction of Korah.

These are they who as hidden rocks in your love-feasts *look after themselves* without fear when they feast with you ; clouds without water, carried along by winds ; autumn trees, without fruit, twice dead, plucked up by the roots ; raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the deep gloom of darkness for ever.

THE PROPHECY OF ENOCH

As to these also Enoch, the seventh from Adam, prophesied before, saying : *Behold, the Lord shall come with myriads of His saints, to execute judgement upon all, and to convict all the godless of all their deeds of impiety which they have profanely committed, and of all the cruel words which ungodly sinners have spoken against Him.* These are murmurers, malcontents, living according to their own evil desires ; their mouths speak extravagant words, and they practise respect of persons for their own advantage.

But, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ ; that they told you there should be mockers in the last time, living according to their own ungodly desires. These are they who make divisions, brutish, not possessing the Spirit.

But you, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some who are in doubt have compassion, and some save, pulling them

out of the fire, and on some have mercy with fear, hating even the garment soiled by the flesh.

Now to Him who is able to keep you from falling and to present you without blemish before the presence of His glory with great joy; to the only God, our Saviour through Jesus Christ our Lord, be glory, majesty, power and authority before all time, now and for ever. Amen.

INTRODUCTION

This is the one book in the New Testament, as Daniel is in the Old, designated as apocalyptic. An Apocalypse has been described as "a tract for the times, especially for bad times." The background is a time of persecution, when Christians who refused to share in the imperial cult were cut off from trade and commerce, and were even in danger of martyrdom. Pergamum, "where Satan's throne is," was the centre of this worship, which was enforced throughout the Roman province of Proconsular Asia; hence the letters to the seven Churches of Asia. The mark of the beast is the number 666. This is partly symbolical, partly cryptogrammatic. The numerical values of the letters in the Greek name for Jesus amount to 888. This was interpreted to mean that Jesus surpasses perfection (777) at every point, while Antichrist masquerading as perfection falls utterly short. But as the numerical value of the Greek name for Nero Cæsar (written in Hebrew) is 666 (or if in its Latin form it is spelt in Hebrew, 616), it is probable that there is also a reference to the prevalent myth that this monster of iniquity had come to life again and was to lead the Parthian hordes in an invasion of the Roman Empire.

Primeval myths, historical allusions, Jewish fantasies, inspired imagination are combined to give a symbolic interpretation of the war between might and right. Its purpose was to inspire the faithful in the darkest hour of their trial with the hope of Christ's final victory.

The book was probably published about the end of the first century. The millenarianism of some of its chapters delayed its acceptance into the Canon for two and a half centuries. But, in the end, misgivings that its forecasts might minister to ignorant fanaticism were overcome by appreciation of its triumphant faith in the all-conquering Christ.

THE REVELATION

PROLOGUE

The revelation of Jesus Christ, which God gave to him to show to His servants, even the things which must shortly come to pass. And he sent and signified them by his angel to his servant John, who bore witness of the word of God and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he who reads and they who hear the words of the prophecy, and keep the things that are written in it; for the time is at hand.

John to the seven churches in Asia: Grace and peace to you, from Him who is and who was and who is to come, and from the seven spirits before His throne; and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

To him who loves us and has released [or, washed] us from our sins with his blood, and made us into a kingdom, to be priests to his God and Father; to Him be the glory and the power for ever and ever. Amen.

Behold, he comes with the clouds, and every eye shall see him, even they who pierced him; and all the tribes of the earth shall mourn over him. Even so. Amen.

I am the Alpha and the Omega, said the Lord God, who is and who was and who is to come, the Ruler of All.

THE VISION IN PATMOS

I John, your brother and sharer in the tribulation and royalty and endurance which are in Jesus, was in the isle called Patmos, for the word of God and witness of Jesus. I was in the spirit on the Lord's day and heard behind me a great voice, as of a trumpet, saying: What thou seest,

write in a book, and send it to the seven churches; to Ephesus and to Smyrna and to Pergamum and to Thyatira, and to Sardis and to Philadelphia, and to Laodicea.

And I turned to see the voice which was speaking with me. And when I had turned, I saw seven golden lampstands, and in the midst of the lampstands *one like to the Son of Man, clothed with a garment down to the feet, and girded about the breasts with a golden girdle. His head and his hair were white as white wool, like snow; and his eyes were as a flame of fire; and his feet like fine brass, as if it had been tested in a furnace; and his voice was like the sound of many waters.* And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shining in its strength.

And when I saw him, I fell at his feet as though dead. And he laid his right hand upon me, saying: *Fear not, I am the First and the Last, and the Living One;* and I was dead and, behold, I am alive for evermore; and I have the keys of death and of Hades. Write the things which thou didst see, even the things which are and the things which shall be afterwards. The secret of the seven stars which thou didst see in my right hand, and the seven golden lampstands; the seven stars signify the angels of the seven churches, and the seven lampstands signify the seven churches.

LETTERS TO THE SEVEN CHURCHES

To the angel of the church in Ephesus write: These things said he who holds the seven stars in his right hand and walks in the midst of the seven golden lampstands. I know thy deeds, and thy hard work, and thy endurance,

and how thou canst not bear those who are evil; and thou didst try those who say they are apostles, and are not, and didst find them liars; and thou hast patience, and didst bear [the reproach of] my name, and hast not grown weary. Yet I have this against thee, that thou didst leave thy first love. Remember therefore whence thou hast fallen, and repent, and do the first works; or else I will come to thee, and will remove thy lampstand out of its place, unless thou dost repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. Let him who has ears hear what the Spirit says to the churches. To him who conquers I will grant *to eat of the tree of life, which is in the Paradise of God.*

And to the angel of the church in Smyrna write: These things said the First and the Last, who was dead, and is alive. I know thy distress and thy poverty (though thou art rich), and the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan. Do not be afraid of those things which thou shalt suffer; behold, the devil is about to throw some of you into prison, that you may be tried; and you will be in distress for ten days. Be thou faithful unto death and I will give thee the crown of life. Let him who has ears hear what the Spirit says to the churches. He who conquers shall not be hurt by the second death.

And to the angel of the church in Pergamum write: These things said he who has the sharp two-edged sword. I know where thou dost dwell, where Satan's throne is; and thou dost hold fast my name and hast not denied my faith, even in the days of Antipas a faithful witness of mine who was killed among you, where Satan dwells. But I have a few things against thee, because thou hast

there those who hold the teaching of Balaam, who taught Balak to put a stumbling-block before the children of Israel so that they should eat things sacrificed to idols and commit fornication. So hast thou also those who hold the teaching of the Nicolaitans to the same effect. Repent therefore; or else I will come to thee shortly, and will make war against them with the sword of my mouth. Let him who has ears hear what the Spirit says to the churches. To him who conquers I will give to eat of the hidden manna and will give him a white stone, and upon the stone a new name written, which no man knows but he who receives it.

And to the angel of the church in Thyatira write: These things said the Son of God, whose eyes are like a flame of fire, and whose feet are like fine brass. I know thy works and thy love and faith and service and endurance, and that thy last works are more than the first. Yet I have this against thee, that thou dost tolerate the woman Jezebel, who calls herself a prophetess; and she teaches and seduces my servants to commit fornication and to eat things sacrificed to idols. And I granted her time to repent; yet she is not willing to repent of her impurity. Behold, I will throw her and those who commit adultery with her into a bed, and they will be in great distress, unless they repent of her deeds. And I will kill her children with pestilence; and all the churches shall know that I am *he who searches the reins and hearts*; and I will give to each of you according to your works. But I say to you and the rest in Thyatira, as many as do not hold this teaching, who do not know (as they say) the depths of Satan; I will put upon you no other burden, only hold fast that which you have till I come. And he who conquers, and holds

to my works to the end, I will give him power over the nations, even as I received from my Father; *and he shall rule them with a rod of iron; as the vessels of the potter they are broken to pieces.* And I will give him the morning star. Let him who has ears hear what the Spirit says to the churches.

And to the angel of the church in Sardis write: These things said he who has the seven spirits of God and the seven stars. I know thy works, that thou hast a name that thou livest, yet art dead. Be thou watchful, and strengthen the things which remain, that are ready to die: for I have found no works of thine fulfilled before my God. Remember therefore how thou hast received and heard; and keep it, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few persons in Sardis who have not soiled their garments; and they shall live with me arrayed in white; for they are worthy. He who conquers shall be clothed thus in white garments; and I will not *blot out* his name *from the Book of Life*; yea, I will confess his name before my Father and before His angels. Let him who has ears hear what the Spirit says to the churches.

And to the angel of the church in Philadelphia write: These things said the Holy One and the True, *he who has the key of David, he who opens, and no one shall shut; and shuts, and no one shall open.* I know thy works; behold, I have set before thee an open door and no one can shut it; for thou hast a little strength and didst keep my word, and didst not deny my name. Behold, I grant you those of the synagogue of Satan, who say they are Jews, and are not, but do lie; behold, I will cause them *to come and worship before thy feet*, and to know that *I have loved thee.*

Because thou hast kept the word of my patience, I also will keep thee from the hour of trial, which will come on all the world, to try those who dwell on the earth. I come quickly; hold fast that which thou hast, that no one may take thy crown. He who conquers, I will make him a pillar in the temple of my God, and he shall not go outside any more; and I will write upon him the name of my God, and *the name of the city* of my God, the new Jerusalem which comes down out of heaven from my God, and my own *new name*. Let him who has ears hear what the Spirit says to the churches. And to the angel of the church in Laodicea write: These things said the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will vomit thee out of my mouth. Because thou sayest: I am rich, and have increased in wealth, and have need of nothing. And thou dost not know that thou art the wretched one, pitiable, poor, blind and naked. I counsel thee to buy from me gold that has been tried in the fire, that thou mayest become rich; and white garments, that thou mayest be clothed and the shame of thy nakedness may not be shown; and eye-salve to anoint thine eyes, that thou mayest see. *As many as I love, I rebuke and chasten*; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hears my voice and opens the door, I will come in to him, and will sup with him and he with me. To him who conquers I will grant to sit with me on my throne, as I also conquered and sat down with my Father on His throne. Let him who has ears hear what the Spirit says to the churches.

THE THRONE IN HEAVEN

After this I saw, and, lo, there was an open door in heaven; and the first voice which I heard was as it were of a trumpet speaking with me, saying: Come up here, and I will show thee things which must come to pass. And immediately afterwards I was in the spirit; and, behold, a throne was set in heaven and One sitting on the throne; and He who sat was in appearance like a jasper stone and a sardius. And there was *a rainbow encircling the throne*, in sight like an emerald; and around the throne were twenty-four thrones; and sitting upon the thrones were twenty-four elders, clothed in white garments, and on their heads crowns of gold. And from the throne *there went forth lightnings and blasts and thunders*. And burning before the throne were seven lamps of fire which are the seven spirits of God. And before the throne as it were a sea of glass like crystal; *and in the midst of the throne, and around the throne, four living creatures full of eyes* in front and at the back. And *the first creature was like a lion, and the second like a calf, and the third had a face as of a man, and the fourth was like a flying eagle*. And the four living creatures, having *each of them six wings*, were *full of eyes around and within*; and without ceasing day and night they say:

Holy, holy, holy,

The Lord God, the Ruler of All,

Who was, and who is, and who is to come.

And whenever the living creatures give glory and honour and thanks to Him who sits on the throne, who lives for ever and ever, the twenty-four elders fall down before Him who sits on the throne, and worship Him who

lives for ever and ever, and lay their crowns before the throne, saying:

*Worthy thou art, O Lord our God,
To receive glory and honour and power;
For Thou hast created all things,
And by Thy will they have their being, and were created.*

THE SCROLL WITH SEVEN SEALS

And I saw in the right hand of *Him who sat on the throne a scroll with writing inside and on the back, sealed with seven seals*. And I saw a mighty angel proclaiming with a loud voice: Who is worthy to open the scroll and to break its seals? And no one in heaven, or on earth, or under the earth, was able to open the scroll or to look into it. And I was weeping freely, because no one was found worthy to open the scroll or to look into it. And one of the elders said to me: Do not weep; lo, *the Lion* who is of the tribe of *Judah, the Scion of David*, has prevailed to open the scroll and its seven seals. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders *a Lamb*, standing as if it had been *slain*, having seven horns and *seven eyes*, which are the seven spirits of God sent out into all the earth. And he came and took the book out of the right hand of Him who sat on the throne. And when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and with golden bowls full of *incense*, that is, *the prayers* of the saints. And *they sang a new song*:

*Worthy art thou to take the scroll and to open its seals,
For thou wast slain and by thy blood didst ransom to God
Men of every tribe and tongue and people and nation;*

*And didst make them for our God to be a kingdom and priests,
And they shall reign on the earth.*

Then I looked and I heard the voice of many angels around the throne, of the living creatures and the elders; and the number of them was *myriads of myriads and thousands of thousands*, saying with a loud voice:

*Worthy is the Lamb that was slain
To receive power and riches and wisdom and strength,
And honour and glory and blessing.*

And every creature which is in heaven, and on earth, and under the earth, and in the sea, and all things that are in them, I heard saying:

*Blessing and honour and glory and power
To Him who sits on the throne, and to the Lamb
For ever and ever.*

And the four living creatures said: Amen. And the twenty-four elders fell down and worshipped.

THE FIRST SIX SEALS ARE OPENED

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder: Come. And I saw, and lo, *a white horse*; and he who rode him had a bow, and a crown was given to him; and he went out conquering and to conquer.

And when he opened the second seal, I heard the second living creature say: Come. And another horse went out, *a red horse*; and to his rider it was given to take peace from the earth so that men should kill one another; and there was given to him a great sword.

And when he opened the third seal, I heard the third living creature say: Come. And I saw, and lo, *a black*

horse; and he who rode him had a pair of scales in his hand. And I heard as it were a voice in the midst of the four living creatures say: A *chænix* [a Greek measure of one and a half to two pints] of wheat for a *denarius*, and three times as much barley for a *denarius*; and do no harm to the oil and the wine.

And when he opened the fourth seal, I heard the voice of the fourth living creature say: Come. And I looked, and lo, a pale horse; and the name of his rider was Death, and Hades followed him. And power was given to them over the fourth part of the earth, *to kill with sword, and with famine, and with pestilence, and by the wild beasts of the earth.*

And when he opened the fifth seal, I saw underneath the altar the souls of those who had been put to death for the word of God, and for the witness which they bore; and they cried out with a loud voice, saying: *How long, O Master, holy and true, dost Thou delay to judge and avenge our blood on the dwellers upon earth?* And a white robe was given to every one of them; and it was said to them, that they should rest yet for a little while, until the number of their fellow-servants and their brethren, who should be killed as they were, should be completed.

And I saw when he opened the sixth seal there followed a great earthquake; and *the sun* became black as sackcloth, and *the full moon* became like *blood*; and *the stars of heaven* fell to the earth, *even as a fig-tree* drops its unripe figs when it is shaken by a mighty wind. *And the sky* was removed *like a scroll when it is rolled up*; and every mountain and island were moved out of their places. *Then the kings of the earth, and the great men, and the military tribunes, and the rich men, and the strong men, and every*

slave and every freeman, *hid themselves in the caves and in the rocks of the mountains, and they said to the mountains and rocks: Fall on us, and hide us from the face of Him who sits on the throne and from the wrath of the Lamb; for the great day of their anger has come, and who is able to stand?*

THE NUMBER OF THE SEALED; THE GREAT MULTITUDE

After that I saw four angels standing *at the four corners of the earth*, holding *the four winds* of the earth, that no wind should blow on the earth, or on the sea, or on any tree. And I saw another angel coming up from the east, having the seal of the living God; and he shouted with a loud voice to the four angels to whom it was given to damage the earth and the sea, saying: Do no harm to the earth or the sea or the trees, till *we have sealed* the servants of our God *on their foreheads*.

And I heard the number of those who were sealed, one hundred and forty-four thousand, sealed from all the tribes of the children of Israel:

- Of the tribe of Judah were sealed twelve thousand.
- Of the tribe of Reuben twelve thousand.
- Of the tribe of Gad twelve thousand.
- Of the tribe of Asher twelve thousand.
- Of the tribe of Naphtali twelve thousand.
- Of the tribe of Manasseh twelve thousand.
- Of the tribe of Simeon twelve thousand.
- Of the tribe of Levi twelve thousand.
- Of the tribe of Issachar twelve thousand.
- Of the tribe of Zebulon twelve thousand.
- Of the tribe of Joseph twelve thousand.
- Of the tribe of Benjamin were sealed twelve thousand.

After this I saw, and, lo, a great multitude, which no man could number, of all nations and tribes and peoples and languages standing before the throne and before the Lamb, arrayed in white robes, branches of palms in their hands; and they cry out with a loud voice: Salvation through our God *who sits on the throne* and through the Lamb. And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, saying:

*Amen! Blessing and glory and wisdom,
And thanksgiving and honour and power and might,
Be to our God for ever and ever. Amen.*

And one of the elders asked me: These who are arrayed in the white robes, who are they, and where did they come from? And I said to him: My Lord, thou knowest. And he said to me: These are they who came out of the great *tribulation*, and *they washed their robes* and made them white *in the blood* of the Lamb. Therefore they are before the throne of God and serve Him day and night in His temple; and He who sits on the throne will cover them with His presence.

*They shall hunger no more, neither thirst any more;
Neither shall the sun strike them, nor any heat.*

For the Lamb who is in the midst of the throne will *be their shepherd* and will lead them to *fountains of living waters*; and God will wipe away all tears from their eyes.

OPENING OF THE SEVENTH SEAL; THE SEVEN TRUMPETS

And when he opened the seventh seal, there followed silence in heaven for about half an hour.

And I saw the seven angels who stand before God; and

seven trumpets were given to them. And another angel came and *stood at the altar*, bearing a golden censer; and there was given to him much *incense*, that he should offer it *with the prayers* of all the saints upon the golden altar in front of the throne. And the smoke *of the incense with the prayers* of the saints, rose up out of the angel's hand before God. And the angel took *the censer and filled it with the fire of the altar* and poured it on the earth; and there followed *thunders and blasts and lightnings* and an earthquake. And the seven angels who had the seven trumpets made ready to blow their blasts.

The first angel blew a blast, and there followed *hail and fire* mingled with *blood*, and it was poured on the earth; and one-third of the earth was burnt up, and one-third of the trees was burnt up, and all green grass was burnt up.

And the second angel blew a blast, and *as it were a great mountain burning with fire* was hurled into the sea; and one-third of the sea turned into blood; and one-third of the creatures in the sea, they that had life, died; and one-third of the ships was destroyed.

And the third angel blew a blast, and *there fell from the sky a great star* burning like a torch, and it fell on one-third of the rivers and on the fountains of waters; and the name of the star is Wormwood; and one-third of the waters became wormwood; and many men died from the waters because they had turned bitter.

And the fourth angel blew a blast, and one-third of the sun was struck, and one-third of the moon and one-third of the stars, so that one-third of them was darkened and the day did not give light for a third part of it, neither did the night.

Then I looked and I heard an eagle flying alone in mid-heaven, calling aloud: Woe, woe, woe, to the dwellers upon earth, because of the remaining blasts of the trumpet, of the three angels who are about to blow!

And the fifth angel blew a blast, and I saw a star fall from the sky to the earth; and it was given the key of the pit of the abyss. And it opened the pit of the abyss; and there arose out of the pit smoke *as the smoke of a great furnace*; and the sun and the air were *darkened* by the smoke of the pit. And *locusts* came out of the smoke *upon the earth*; and to them was given power, as the scorpions of the earth have power. And it was told them that they should not hurt *the grass of the earth, nor any green thing, nor any tree*; but only those men who had not *the seal of God on their foreheads*. And they were allowed not to kill but to torment them for five months; and the pain was like the torture that comes from a scorpion when it has stung a man. And in those days *men shall seek death, and shall not find it*; yea, they shall desire to die, and death shall flee from them. And *the appearance of the locusts was like horses prepared for battle*; and on their heads as it were crowns like gold, and their faces were like the faces of men. They had hair like the hair of women, and *their teeth were like the fangs of lions*. And they had breastplates, like breastplates of iron; and the sound of their wings was *as the sound of chariots drawn by many horses charging into battle*. And they had tails like those of scorpions, and stings, and in their tails was their power to hurt men for five months. And they had as king over them the angel of the abyss, whose name in Hebrew is Abaddon, but in Greek he is called Apollyon [Destroyer].

The first woe is past; behold, there come yet two woes after this. Then the sixth angel blew a blast, and I heard a voice from the horns of the golden altar before God, telling the sixth angel who had the trumpet: Release the four angels who are bound at *the great river, the Euphrates*. And the four angels who had been prepared for the hour and day and month and year, that they should kill one-third part of mankind, were released. And the number of the cavalry was twice ten thousand times ten thousand; I heard the number of them. And the horses I saw in the vision and those who rode them looked like this, with breastplates that were fiery and dark-blue like hyacinth, and sulphurous; and the heads of the horses were like the heads of lions, and out of their mouths issued fire and smoke and brimstone. By these three plagues one-third of mankind was killed, by the fire and the smoke and the brimstone which issued out of their mouths. For the power of the horses was in their mouths and in their tails; for their tails were like serpents, they had heads, and with them they did damage. And the rest of mankind who were not killed by these plagues did not repent of *the work of their hands* so as to give up worshipping *demons, and idols of gold and silver and brass and stone and of wood, which can neither see nor hear nor move*; nor did they repent of their murders, or of their sorceries, or of their impurity, or of their thefts.

And I saw another mighty angel coming down out of heaven, arrayed with a cloud, and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire; and he had in his hand a small scroll open; and he set his right foot on the sea and his left foot on the earth, and cried out with a loud voice, as a lion roars; and

when he had shouted, the seven thunders expressed themselves. And when the seven thunders had spoken, I was about to write and I heard a voice from heaven saying : Seal up the things which the seven thunders delivered, and do not write them. And the angel whom I saw standing upon the sea and upon the earth *lifted up his right hand to heaven and swore by Him who lives for ever and ever, who created heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it*, that there should be delay no longer ; but in the days of the voice of the seventh angel, when he is about to blow his blast, then *the secret counsel of God* shall be fulfilled, according to the good news which He declared to *His servants the prophets*.

And the voice which I heard from heaven spoke to me again, and said : Go, take the scroll which is open in the hand of the angel who stands on the sea and on the earth. And I went to the angel and asked him to give me *the small scroll*. And he said to me : Take it and eat it up ; and it will make thy stomach bitter, but it will be sweet as honey in thy mouth. And I took *the small scroll* out of the hand of the angel *and ate it up and it was in my mouth sweet as honey* ; and as soon as I had eaten it, my stomach was made bitter. And they said to me : *Thou must prophesy again concerning peoples and nations and languages and many kings*.

And I was given *a measuring reed* like a rod, and told : Rise, and measure the sanctuary of God and the altar and number those who worship there. But the court which is outside the sanctuary leave out, and do not measure it ; for it has been given *to the Gentiles* ; and they shall *tread under foot* the holy city for forty-two months. And I will

grant to my two witnesses to prophesy, clothed in sackcloth, one thousand two hundred and sixty days. These are *the two olive-trees* and the two *lampstands*, standing before the Lord of the earth. And if any one desires to hurt them, *fire will proceed out of their mouths and devour their enemies*; and if any one shall seek to injure them, he must be killed in this way. These have the right to shut heaven, that it *may not give any rain* during the days of their prophecy; and they have power over *the waters to turn them into blood*, and to *strike the earth with all plagues* as often as they shall desire.

And when they shall have finished their witness, *the beast that comes up out of the abyss shall make war against them and conquer them and kill them*. And their dead bodies shall lie in the street of the great city, which spiritually is called *Sodom and Egypt*, where also their Lord was crucified. And from among the peoples and tribes and languages and nations, men shall look upon their dead bodies three days and a half, and shall not allow their dead bodies to be laid in the grave. And they who dwell on the earth shall rejoice over them and *make merry* and shall send gifts to each other; because these two prophets tormented those who dwell on the earth. And after three days and a half *the breath of life from God entered into them, and they stood upon their feet*; and great fear fell on those who beheld them. And they heard a loud voice from heaven saying to them: Come up here. And they went up *to heaven in the cloud*; and their enemies beheld them. And in that hour there was a *great earthquake* and the tenth part of the city fell, and seven thousand persons were killed in the earthquake; and the rest were terrified and gave glory *to the God of*

heaven. The second woe is past; behold, the third woe comes quickly.

And the seventh angel blew a blast, and there followed loud voices in heaven, saying: *The kingdom of this world has become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever.*

And the twenty-four elders, who sit before God on their thrones, fell on their faces and worshipped God, saying:

*We give Thee thanks, O Lord God, the Ruler of All,
Who art, and who wast;
For Thou hast taken Thy great power, and didst reign.
And the nations were angry, and Thy wrath came,
And the time for the dead to be judged,
And for Thee to give reward to Thy servants the prophets,
and to the saints,
And to those who fear Thy name, the small and the great;
And for Thee to destroy those who destroy the earth.*

And the sanctuary of God that is in heaven was opened, and there was seen in His sanctuary *the ark of His covenant*; and there followed *lightnings and blasts and thunders* and an earthquake and *great hail*.

THE WOMAN, THE CHILD, AND THE DRAGON

And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child *crying out in her travail and in agony to bring forth.*

Then another sign was seen in heaven; behold a great red dragon with seven heads and *ten horns* and on his heads seven diadems. And his tail drew one-third of *the stars of heaven and flung them down to the earth.* And the

dragon stood before the woman who was about to bring forth, to devour her child as soon as it was born. And *she brought forth a male child who was to rule all the nations with a rod of iron*; and her child was caught up to God, and to His throne. And the woman fled into the wilderness, where she had a place prepared by God, that they should nourish her there for one thousand two hundred and sixty days.

And there was an outbreak of war in heaven, *Michael* and his angels *fighting* against the dragon; and the dragon and his angels fought, but they did not prevail, neither was their place found any more in heaven. And the great dragon, the old *serpent*, who is called *the Devil* and *Satan*, the deceiver of the whole world, was thrown out; he was thrown down to the earth and his angels were thrown down with him. And I heard a loud voice in heaven, saying:

*Now has come the salvation, and the power,
And the kingdom of our God,
And the authority of His Christ;
For the Accuser of our brethren is thrown down,
He who accused them before our God day and night.
And they conquered him by the blood of the Lamb,
And by the word of their witness;
And they loved not their lives even to death.
Therefore rejoice, O heavens, and you who dwell in them.
Woe to the inhabitants of the earth and the sea!
For the devil has gone down to you, in great anger,
Knowing that he has but a short time.*

And when the dragon saw that he was thrown down to the earth, he persecuted the woman who brought forth the male child. And to the woman were given the two

wings of the great eagle, that she might fly into the wilderness, to her place, where she is to be nourished for *a time, and times, and half a time*, away from the face of the serpent. And the serpent poured out of his mouth water like a river after the woman, that he might cause her to be carried away by the flood. But the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon had poured out of his mouth. And the dragon was angry with the woman, and went away to make war with the rest of her children, who keep the commands of God and bear witness to Jesus.

And as I stood on the sea-shore I saw *a beast rising out of the sea with ten horns and seven heads*, and on his horns ten diadems, and on his heads names of blasphemy. And *the beast* which I saw was *like a leopard*, and his feet were *like those of a bear*, and his mouth *as the mouth of a lion*; and the dragon gave him his power and his throne, and great authority. And one of his heads looked as if it had been wounded to death; but his deadly wound was healed. And the whole earth went in admiration after the beast. And they worshipped the dragon because he gave his authority to the beast; and they worshipped the beast, saying: Who is like to the beast? Who is able to make war with him? And there was given to him *a mouth speaking great things* and blasphemies; and authority was given him to carry out his work for forty-two months. And he opened his mouth in blasphemy against God, to blaspheme His name and His dwelling, even those who dwell in heaven. (And he was allowed to *wage war with the saints and to conquer them*.) And power was given him over every tribe and people and language and nation. And all who dwell on the earth

shall worship him, whose names have not *been written in the Book of Life of the Lamb who was slain* from the foundation of the world. If any one has an ear, let him hear:

*Whoever is meant for captivity,
To captivity he shall go;
Whoever kills with the sword,
By the sword must he be killed.*

This shows the patience and the faith of the saints.

Then I saw another beast coming up out of the earth and he had two horns like a lamb, but he spoke as a dragon. And he exercised all the authority of the first beast in his presence, and caused the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. And he worked great signs so that he even made fire come down from heaven to the earth in the sight of men, and deceived the dwellers on the earth by means of those signs which he was allowed to perform in the presence of the beast; telling those who dwell on the earth that they should erect a statue to the beast who had received the wound from the sword, yet lived. And he was allowed to impart life to the statue of the beast, that the statue of the beast should even speak; and he shall cause that *as many as will not worship the statue* of the beast shall be killed. And he compelled all, both small and great, rich and poor, free-born and slaves, to receive a mark on their right hands or on their foreheads; and that no one should be able to buy or sell unless he had the mark, even the name of the beast, or the number of his name. Here there is need of wisdom. Let him who has understanding calculate the number of the beast, for it is the number of man; and his number is six hundred and sixty-six [or, six hundred and sixteen].

Then I looked, and, lo, the Lamb standing on the Mount Zion, and with him a hundred and forty-four thousand, bearing his name and the name of his Father written *on their foreheads*. And I heard a voice from heaven, *like the sound of many waters*, and like a roll of loud thunder; and the voice which I heard was as the voice of harpers playing on their harps, and they were singing as it were a new song before the throne, and before the four living creatures and the elders; and no one could learn that song but the hundred and forty-four thousand who had been ransomed from the earth. These are they who have not sullied themselves with women, for they are virgins. These are they who follow the Lamb wherever he goes. These were ransomed from among men, the first-fruits for God and for the Lamb. *And in their mouth was found no lie*; they are free from blame.

And I saw another angel flying in mid-heaven, having an eternal gospel to preach to those who dwell on the earth, to every nation and tribe and language and people; saying with a loud voice: Fear God and give glory to Him, for the hour of His judgement has come; and worship Him *who made heaven and earth and the sea and the fountains of waters*.

And another, a second angel followed, saying:

*Fallen, fallen, is Babylon the great,
She who gave all the nations to drink
Of the wine of the frenzy of her vice,*

And another angel, a third, followed them, saying with a loud voice: If any one worships the beast and his statue, and receives a mark on his forehead or on his hand, *he shall drink of the wine of the wrath of God, which is poured out undiluted in the cup of His indignation*; and he shall be

tormented with *fire and brimstone* before the holy angels and before the Lamb; *and the smoke* of their torment *rises up for ever* and ever; and they have no rest *day and night*, they who worship the beast and his statue, and whoever receives the mark of his name. In this is seen the patience of the saints, they who keep the commands of God and the faith of Jesus.

And I heard a voice from heaven saying to me: Write, Blessed are the dead who hereafter die in the Lord; even so, said the Spirit, that they may rest from their labours, but their works shall follow them.

And *I saw and, lo*, a white cloud, and *on the cloud one sitting like the Son of Man*, wearing on his head a golden crown and holding in his hand a sharp sickle. And another angel came out of the sanctuary, crying out with a loud voice to him who sat on the cloud: *Thrust in thy sickle and reap; because the time has come to reap*, for the harvest of the earth is over-ripe. And he who sat on the cloud thrust in his sickle over the earth; and the earth was reaped.

And another angel came out of the sanctuary which is in heaven, he also having a sharp sickle. And another angel who had power over fire came out from the altar, and called with a loud voice to him who had the sharp sickle, saying: *Thrust in thy sharp sickle and gather the clusters of the vine of the earth*, for her grapes are fully ripe. And the angel thrust in his sickle on the earth, and cut down the grapes of the vine of the earth, and flung them into the great wine-press of the wrath of God. And *the wine-press was trodden* outside the city, and blood came out of the wine-press, even up to the horses' bridles, for a thousand and six hundred *stadia*.

THE SEVEN BOWLS WITH THE SEVEN LAST PLAGUES

And I saw another sign in heaven, great and marvellous, seven angels with *the seven plagues* which are the last ones; for in them the wrath of God is ended. And I saw as it were a glassy sea mingled with fire, and those who had gained the victory over the beast and his statue and the number of his name standing on the glassy sea, with the harps of God. And *they were singing the song of Moses, the servant of God, and the song of the Lamb:*

*Great and marvellous are Thy works, O Lord God,
Ruler of All,*

Just and true are Thy ways, Thou King of the Ages.

Who will not fear, O Lord, and glorify Thy name?

For Thou only art holy;

For all nations will come and worship before Thee;

For Thy judgements have been made known.

And afterwards I looked and, behold, *the sanctuary of the tabernacle of witness* in heaven was opened; and the seven angels having *the seven plagues* came out of the sanctuary, *arrayed with precious stones*, clear and sparkling, and girded about their breasts with golden girdles.

And one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God, who lives for ever and ever. *And the sanctuary was filled with smoke from the glory of God and from His power; and no one was able to enter into the sanctuary till the seven plagues of the seven angels were finished.*

And I heard a loud *voice from the sanctuary* telling the seven angels: Go your ways, and *pour out* the seven bowls of *the wrath of God on the earth*. Then the first went away and poured out his bowl on the earth; and foul and painful

ulcers appeared on the men who had the mark of the beast and who worshipped his statue.

Then the second poured out his bowl on the sea; and *it became as the blood of a dead man; and every living creature, the things in the sea, died.*

Then the third poured out his bowl on *the rivers and fountains of waters; and they turned into blood.* And I heard the angel of the waters say: *Righteous art Thou, who art and who wast, Thou Holy One, because Thou hast judged thus; They shed the blood of saints and prophets, and Thou hast given them blood to drink; they deserve it.* And I heard the altar saying: *Even so, Lord God, Ruler of All, true and just are Thy judgements.*

Then the fourth angel poured out his bowl upon the sun; and it was allowed to scorch men with fire. And men were burned with intense heat, and blasphemed the name of God, who had the power over these plagues; and they did not repent to give Him glory.

Then the fifth angel poured out his bowl upon the throne of the beast; and his kingdom *became dark*, and men gnawed their tongues in distress, and blasphemed *the God of heaven* because of their pains and their ulcers, but they did not repent of their deeds.

Then the sixth angel poured out his bowl on *the great river, the Euphrates*; and its *waters were dried up*, that the way of the kings *from the east* might be made ready. And I saw three unclean spirits like *frogs* coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons working signs, who go forth to the kings of the whole world, to muster them to the battle of the great day of God, *the Ruler of All.* (Behold, I come

like a thief; blessed is he who watches and keeps his garments, that he may not go naked, and men see his shame); and they mustered them at the place called in Hebrew Har-Magedon.

Then the seventh angel poured out his bowl on the air; and there came a loud *voice out of the sanctuary* from the throne, saying: It is done. And there followed *lightnings and blasts and thunders*, and there was a great earthquake, *such as was not since there were men on the earth*, so great an earthquake, so mighty. And the great city was rent into three parts, and the cities of the nations fell; and *Babylon the great* was remembered before God, that He should give her *the cup of the wine of His fierce indignation*. And every island fled away, and the mountains were not found. And *huge hail-stones*, every stone about the weight of a talent, fell from the sky on men; and men blasphemed God because of the plague of the hail; for the plague of it was *exceedingly great*.

Then there came one of the seven angels who had the seven bowls and talked with me, saying to me: Come here; I will show thee the judgement of the great harlot who *sits on many waters; with whom the kings of the earth practised vice*, and the inhabitants of *the earth were made drunk with the wine* of her sensual wickedness. So he carried me away in spirit into the wilderness; and I saw a woman sitting on a scarlet-coloured *beast*, full of names of blasphemy, having seven heads and *ten horns*. And the woman was arrayed in purple and scarlet, adorned with gold and precious stones and pearls, having in her hand *a golden cup* full of abominations, even the unclean things of her vice; and upon her forehead was a name written, a mystery: *BABYLON THE GREAT, THE MOTHER OF THE*

HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus; and when I saw her, I wondered with great astonishment. And the angel said to me: Why didst thou wonder? I will tell thee the secret of the woman, and of the beast that carries her, which has the seven heads and ten horns. *The beast* that thou didst see, was, and is not, and *is about to come up out of the abyss*; yet he goes to perdition; and they who dwell on the earth, whose names have not been *written in the Book of Life* from the foundation of the world, shall wonder when they behold the beast that it was, and is not, yet it shall come.

Here is what the discerning mind sees: the seven heads signify seven mountains on which the woman sits. Also they are seven kings; five have fallen, one lives, and the other has not yet come; and when he comes, he must continue a little while. And the beast that was, and is not, even he is the eighth, and is from the seven, and goes to perdition. *And the ten horns* that thou didst see *signify ten kings*, who have received no sovereignty as yet; but they receive power as kings with the beast for one hour. These have one mind, and they give their power and authority to the beast. These shall wage war with the Lamb, and the Lamb shall conquer them; for *He is Lord of lords and King of kings*; and they who are with him are called and chosen and faithful.

And he said to me: *The waters* that thou didst see, where the harlot sits, signify peoples and hosts and nations and languages. And the ten horns that thou didst see, and the beast, these shall hate the harlot, and shall lay her waste and strip her naked, and shall devour her

flesh, and burn her up with fire. For God put into their hearts to fulfil His mind, and to agree, and to give their sovereignty to the beast, till the words of God shall be accomplished. And the woman whom thou didst see is the great city that reigns over *the kings of the earth*.

After these things I saw another angel coming down from heaven, having great authority; and the earth shone with his radiance. And with a mighty voice he proclaimed:

*Fallen, fallen, is Babylon the great,
She has become a haunt of demons,
And a den of every unclean spirit,
And a cage for every vile and hateful bird.
For all nations have fallen by the wine of her frenzied vice
And the kings of the earth had intercourse with her,
And the merchants of the earth grew rich
Through the abundance of her luxuries.*

And I heard another voice from heaven, saying:

*Come out of her, O my people,
That you may not share in her sins,
And that you may not receive of her plagues.
For her sins are heaped as high as heaven,
And God has remembered her misdeeds.
Render to her even as she rendered,
And double to her the double according to her works;
In the cup which she mingled prepare double for her.
As much as she glorified herself and, lived in luxury,
So much of torment and tears give her;
For she says in her heart: I sit a queen,
I am no widow, and shall never see sorrow.
Therefore these plagues shall visit her in one day,
Death and mourning and famine,*

*And she shall be burnt up with fire ;
For strong is the Lord God who judged her.
And the kings of the earth, who had intercourse with her
And lived in luxury with her,
Shall weep and lament over her,
When they look upon the smoke of her burning,
Standing afar off for fear of her torment, saying :
Alas ! alas ! the great city Babylon, the mighty city !
For in one hour has thy judgement come.
And the merchants of the earth weep and mourn over her ;
For none buy their cargoes any more ;
The cargoes of gold and silver and precious stones and pearls,
And fine linen and purple and silk and scarlet,
All kinds of citron wood and ivory wares,
And all utensils made of costliest wood,
And of brass, of iron, and of marble ;
And cinnamon and incense, ointment and frankincense ;
And wine and oil, fine flour and wheat ;
And cattle and sheep, horses and chariots ;
And slaves and human lives.
(And the fruits for which thy soul longed are gone from
thee,
And all dainty and sumptuous things are perished from thee,
And men will never find them any more.)
The merchants of these things, who were made rich by her,
Shall stand afar off for fear of her torment,
Weeping and mourning, and saying :
Alas ! alas ! the great city
Arrayed in fine linen and purple, and scarlet,
Bejewelled with gold, precious stones and pearls !
For in one hour so great riches have been laid waste.
And every sea-captain and all who sail in ships,*

*Seamen and all who do business on the water,
Stood afar off, and cried out,
As they watched the smoke of her burning :
What city is like this great city ?
And they threw dust on their heads
And cried, weeping and mourning, saying :
Alas ! alas ! the great city, by whose prices
All who had their ships at sea were made rich !
For in one hour is she laid waste.
Rejoice over her, thou heaven,
And you saints and apostles and prophets ;
For God has judged your judgement on her.*

And a strong angel lifted a stone like a great millstone
and flung it into the sea, saying :

*With such violence shall the great Babylon be thrown down,
And shall be found no more at all.
And the sound of harpers, minstrels, flute-players, and
trumpeters,
Shall never be heard in thee again ;
And craftsman of whatever craft
Shall never be found in thee again ;
And the sound of a millstone
Shall never be heard in thee again ;
And the light of a lamp
Shall never shine in thee again ;
And the voice of the bridegroom and of the bride
Shall never be heard in thee again ;
For thy merchants were the great men of the earth,
For by thy magic arts all nations were seduced.
And in her was found the blood of prophets and of saints,
And of all who have been slain upon the earth.*

After these things I heard as it were a loud voice of a great host in heaven, saying:

Hallelujah!

Salvation and glory and power belong to our God!

For true and just are His judgements;

For He judged the great harlot,

Who destroyed the earth with her vices,

And He avenged the blood of His servants at her hand.

And again they said: *Hallelujah!* and her smoke goes up for ever and ever. And the twenty-four elders and the four living creatures fell down and worshipped God who sat on the throne, and they said: Amen; *Hallelujah!* And a voice came out of the throne saying:

Praise our God, all you His servants,

And you who fear Him, small and great.

And I heard as it were the voice of a great host, and as the sound of many waters, and as the roll of mighty thunders, saying:

Hallelujah!

For the Lord our God, the Ruler of All, reigns,

Let us be glad and rejoice, and give honour to Him;

For the marriage of the Lamb has come,

And his bride has made herself ready.

And to her was granted that she should array herself in fine linen, white and pure, for the fine linen is the uprightness of the saints. And he said to me: Write, Blessed are they who have been invited to the marriage-feast of the Lamb. And he said to me: These are the true sayings of God. And I fell at his feet to worship him. But he said to me: Take care not to do so; I am thy fellow-servant and one of thy brethren who hold the

witness of Jesus; worship God; for the witness of Jesus is the spirit of prophecy.

THE LAST JUDGEMENT

Then I saw heaven opened, and behold a white horse; and he who rode him was Faithful and True; and in righteousness he judges and makes war. His eyes were a flame of fire, and on his head were many diadems; and he had a name written which none but he himself knew. And he was clad in a robe dipped in blood; and his name is called The Word of God. And the hosts in heaven, clothed in fine linen, white and pure, followed him on white horses. And out of his mouth went a sharp sword, that with it he should strike the nations; and he shall rule them with a rod of iron; and he trod the wine-press of the fierce indignation of God, the Ruler of All. And on his raiment and on his thigh his name was written:

KING OF KINGS, AND LORD OF LORDS.

Then I saw one angel standing in the sun, and he shouted aloud, *saying to all the birds that fly in mid-heaven: Come and assemble for the great supper of God, to devour the flesh of kings, and the flesh of military tribunes, and the flesh of mighty men, and the flesh of horses, and of those who ride them, and the flesh of all men, both free-born and slaves, both small and great. And I saw the beast and the kings of the earth, and their armies, gathered together to wage war with him who sat on the horse, and with his army. And the beast was taken, and with him the false prophet who performed signs before him, with which he seduced those who had accepted the mark of the beast and those who worshipped his statue. These two were thrown alive into the lake of fire that burns with brimstone.*

And the rest were killed with the sword which proceeded out of the mouth of him who sat upon the horse; *and all the birds were gluttoned with their flesh.*

Then I saw an angel coming down from heaven with the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the old *serpent*, who is the *Devil* and *Satan*, and bound him for a thousand years, and flung him into the abyss and shut and sealed it over him, that he should deceive the nations no more till the thousand years should be finished; after that he must be released for a little while.

And *I saw thrones*, and *men sat* upon them, *and judgement was given* to them; and I saw the souls of those who had been beheaded for the witness of Jesus and for the word of God, even those who had not worshipped the beast or his statue, and had not received his mark on their foreheads or on their hands; and they came to life and reigned with Christ for a thousand years. (The rest of the dead did not come to life till the thousand years were finished.) This is the first resurrection. Blessed and holy is he who takes part in the first resurrection. Over such the second death has no power; but they shall be *priests of God* and of Christ, and shall reign with him for a thousand years.

And when the thousand years have expired, Satan shall be released from his prison and shall go out to deceive the nations which are in *the four corners of the earth*, *Gog and Magog*, to gather them together to battle. Their number is as the sand of the sea-shore; and they went up *over the breadth of the land* and encircled the camp of the saints and *the beloved city*; *and fire came down out of heaven and consumed them.* And the devil who deceived them was

thrown into the lake of *fire and brimstone*, where the beast and the false prophet also are; and they shall be tormented day and night for ever and ever.

And I saw a great white throne, and Him who sat there, from whose face earth and heaven fled away; and they were found no more. And I saw the dead, small and great, standing before the throne; and the books were opened; and another book, which is the Book of Life, was opened; and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead who were in it; and death and Hades gave up the dead who were in them; and they were judged every man according to his deeds. And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And whoever was not found written in the Book of Life was thrown into the lake of fire.

THE NEW JERUSALEM

And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away; and the sea was no more. And I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of the throne saying:

*Behold, the tabernacle of God is with men,
And He will dwell with them;
And they will be His people,
And God Himself will be with them.
And He will wipe away all tears from their eyes;
And death will be no more,
Neither mourning nor crying nor pain any more;
For the first things have passed away.*

And *He who sat on the throne* said : *Behold, I make all things new.* And He said to me : Write, These words are trustworthy and true. And He said to me : They have come to pass. I am the Alpha and the Omega, the beginning and the end. *To the thirsty* I will give *freely* of the fountain of the water of life. He who conquers shall inherit these things ; and *I will be his God, and he shall be my son.* But for the faint-hearted, the faithless, the abominable, the murderers, the impure, the sorcerers, the idolaters and all liars, their part shall be in the lake *that burns with fire and brimstone*, which is the second death.

Then came one of the seven angels who had the seven bowls, who were laden with *the seven last plagues*, and talked with me, saying : Come here, I will show thee the bride, the wife of the Lamb. And *he carried me away* in spirit to a great and *high mountain*, and showed me *the holy city, Jerusalem*, coming down out of heaven from God, having *the brightness of God.* Her light was like a most costly gem, like a jasper stone, clear as crystal ; having a wall great and high, with *twelve gates*, and twelve angels at the gates and *names* written on them, which are the names of the twelve tribes of the children of Israel ; *on the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates.* And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb

And he who talked with me had for *a measure* a golden reed, to measure the city, its gates and its wall. And the city lies *foursquare*, and the length is as great as the breadth ; and he measured the city with the reed, twelve thousand *stadia*. The length and the breadth and the height of it are equal. *And he measured its wall*, one hundred and forty-four

cubits, according to the measure of a man, that is, of the angel. And the material of *its wall was jasper*; and the city was pure gold, like clear glass. *The foundations* of the wall of the city were adorned with all manner of *precious stones*. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the gates was of one pearl; and the street of the city was pure gold, transparent as glass.

And I saw no temple in it; for its temple is *the Lord God, the Ruler of All*, and the Lamb. And the city had need neither *of the sun nor of the moon to shine upon it*: for *the brightness of God gave it light*, and the Lamb was the light of it.

And the nations shall live amidst the light of it; and the kings of the earth shall bring their glory into it. And its gates shall not be shut at all by day (for there shall be no night there). And they shall bring the glory and honour of the nations into it. And *there shall not enter into it anything unclean*, or he who is guilty of an abomination or a lie; but only *they who have been written in the Lamb's Book of Life*.

And he showed me *a river of water of life*, clear as crystal, issuing from the throne of God and of the Lamb. *In the midst of the street of it, and on either side of the river was the tree of life*, bearing twelve crops of fruits, and yielding *its fruit every month*; and the leaves of the tree were *for the healing of the nations*. And *there shall no more be anything accursed*; but the throne of God and of the

Lamb shall be in it; and His servants shall serve Him; *and they shall see His face*; and His name shall be on their foreheads. And there shall be night no more, and they shall need no light of lamp, *nor light of the sun*; for *the Lord God shall give them light*; and *they shall reign for ever and ever*.

EPILOGUE

And he said to me: These sayings are trustworthy and true; and the Lord, the God of the spirits of the prophets, sent His angel to show to His servants *the things which must shortly come to pass*. *Behold, I come quickly*. Blessed is he who keeps the words of the prophecy of this book.

And I John am he who saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. But he said to me: Take care not to do so; for I am thy fellow-servant and one of thy brethren the prophets and of those who keep the words of this book; worship God. And he said to me: Do not seal the words of the prophecy of this book; for the time is at hand. He who does wrong let him do yet more wrong; and he who is filthy, let him be made yet more filthy; and he who is righteous, let him do yet more righteousness; and he who is holy, let him be made yet more holy. *Behold, I come quickly; and my reward is with me, to render to each according as his work is*. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are they *who wash their robes*, that they may have the right to come to *the tree of life*, and may enter through the gates into the city. But outside are the dogs and the sorcerers and the impure and the

murderers and the idolaters, and whoever loves and invents a lie.

I Jesus have sent my angel to bear witness to you of these things for the churches. I am *the Scion* and the Descendant of David, the bright morning Star. Both the Spirit and the bride say: Come. And let him who hears say: Come. And *let him who is thirsty come*. Whoever will, let him take *the water of life freely*. I declare to every one who hears *the words* of the prophecy of this book: If any man shall *add to these things*, God shall add to him the plagues *that are written in this book*; and if any man shall *take away from* the words of the book of this prophecy, God shall take away his part *from the tree of life* and from the holy city, the things which have been described in this book.

He who bears this witness says: Verily, I come quickly.

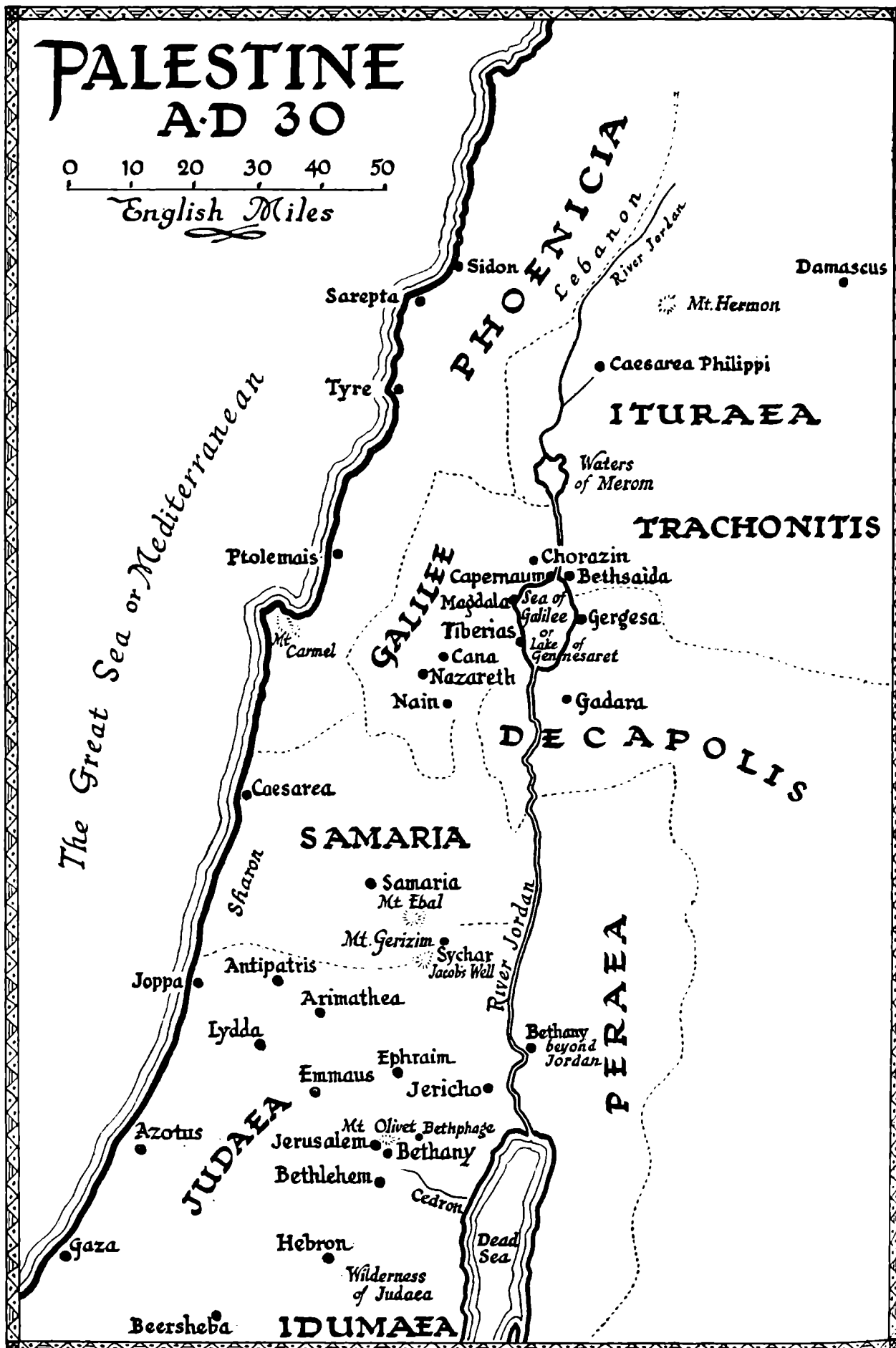
Amen. Come, Lord Jesus.

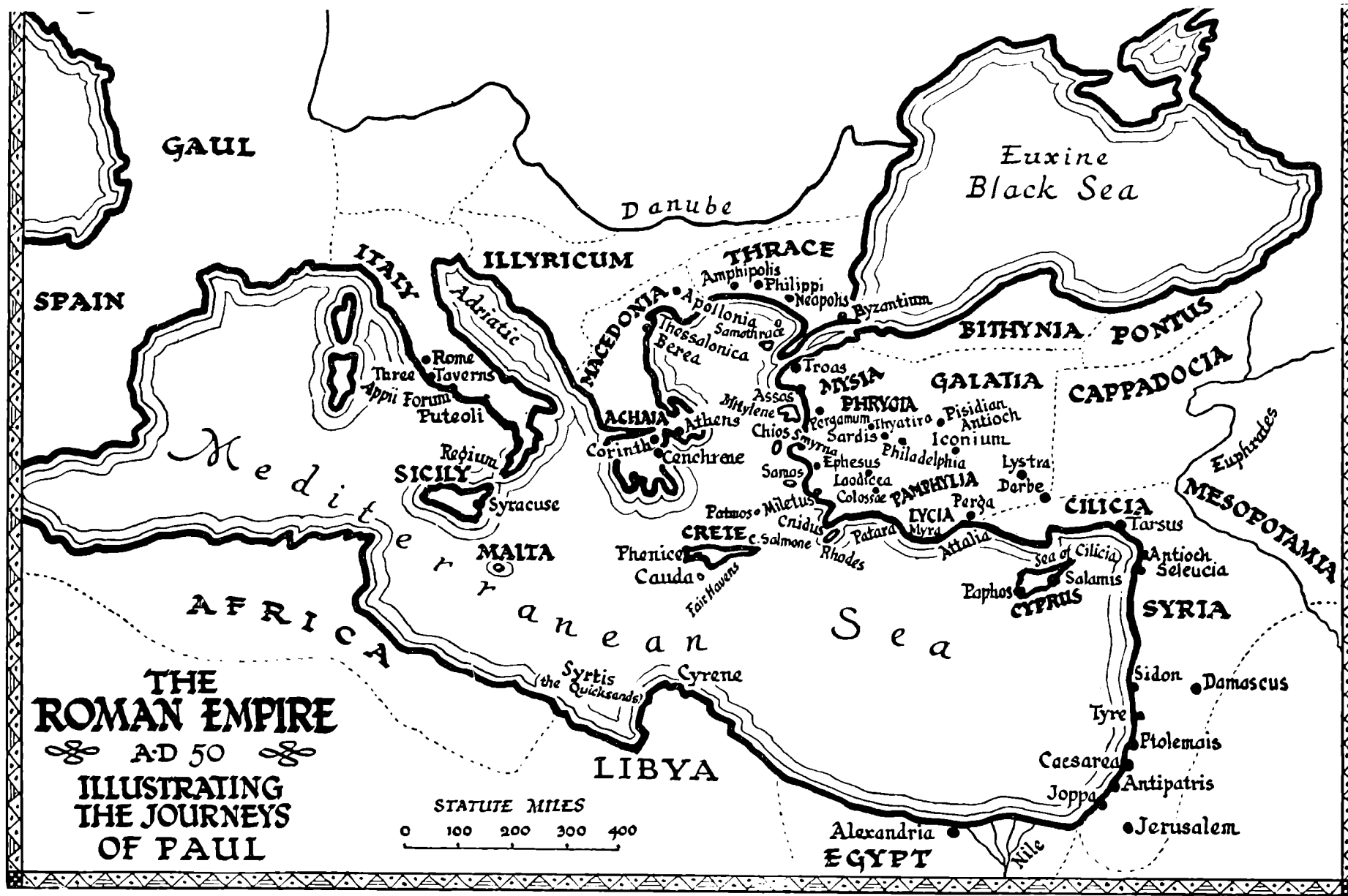
The grace of the Lord Jesus be with the saints. Amen.

MAPS

PALESTINE A.D. 30

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English Miles





**THE
ROMAN EMPIRE**
AD 50
**ILLUSTRATING
THE JOURNEYS
OF PAUL**

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READER'S NOTES

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